

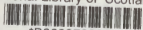


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THE

PROTESTANT CATECHISM,

CONTAINING A

PLAIN AND CONCISE REFUTATION  
FROM THE BIBLE,

OF ALL THE

**LEADING ERRORS**

OF THE

**CHURCH OF ROME;**

WITH

REFERENCES TO ALL THE PASSAGES OF SCRIPTURE  
WHICH ARE CONNECTED WITH THE SUBJECT;

AND

*AN APPENDIX,*

CONTAINING EXTRACTS ILLUSTRATIVE OF THE  
NATURE OF THE SYSTEM.

**FOR POPULAR USE.**

BY THE

**REV. DANIEL BAGOT, B.D.**

MINISTER OF ST. JAMES' CHAPEL, EDINBURGH, AND CHAPLAIN TO  
THE RIGHT HONOURABLE THE EARL OF KILMOREY.

*SEVENTH EDITION.*

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THE

# PROTESTANT CATECHISM.

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It is earnestly requested that all the Texts referred to in the following Catechism, may be carefully examined, until their connexion with the subject shall be clearly seen.

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## INTRODUCTION.

1. What is the meaning of the word Protestant?

It means, generally, one who protests against what he considers to be erroneous, but since the Reformation, it has become the common designation of all those who protest against the errors of the Church of Rome.

2. Where do you find a statement of the doctrine of the Church of Rome?

In the decrees of General Councils, especially the Council of Trent, and in the Creed of Pope Pius IV. (See App. I.)

3. What are the principal doctrines and practices of the Church of Rome against which we protest?

They are as follows:—The assumption that she is exclusively the Church of Christ—the assumption that she is Infallible—the Supremacy of the Pope—the Rule of Faith—the restriction of the Scriptures—Image Worship—Invocation of Saints—Transubstantiation—the Sacrifice of the Mass—Purgatory—Prayers in an Unknown Tongue—Auricular Confession—Absolution—Communion in one kind—Indulgences—and her sentiments upon the Doctrine of Justification.

## THE CHURCH.

4. What meaning do Roman Catholics attach to the word Church?

They define the Church to be a visible company of men, professing the same faith and religion, and acknowledging the bishop of Rome to be their chief pastor, and the vicar of Christ upon earth. (See App. II.)

5. What is the Scriptural sense of the word Church?

It is used in Scripture in two senses, either, *first*, as a name given to the aggregate of all those who either have, or shall be, saved by the grace of Christ. John x. 16. Acts ii. 47. v. 11. xiv. 27. xx. 28. Eph. v. 25. Or, *secondly*, as the designation of a particular body of professing Christians in any given place.—Acts viii. 1. xiii. 1. Col. iv. 16. Rev. ii. 1, 8, 12, 18. iii. 1, 7, 14.

6. Is the Church of Rome in the former sense the Church of Christ?

Certainly not: for this would imply that every member of that church must be saved, and that no one can be saved who is not in communion with her; whereas the Scriptures represent our salvation as being connected with a simple dependance on the finished work of Christ.—John i. 29. x. 9. Acts. iv. 12. v. 31. xiii. 38, 39. xv. 11. xvi. 31. Rom. x. 13.

7. Is the Church of Rome, in the latter sense, the Mother and Mistress of all Churches?

Certainly not: if any Church was the *Mother* of other churches, it was the church of Jerusalem. Isaiah ii. 3. Luke xxiv. 47. Acts i. 8. And no church can claim to be the *Mistress* of others, for the believing Gentiles were to be *fellow-heirs*, and of the

same body, and possessors of the same privilege with the believing Jews.—Rom. xi. 17—20. Eph. iii. 6.

8. Is the power which the Pope assumes over the church of Christ, consistent with Scripture?

It is in direct violation of the prerogatives of the Lord Jesus Christ, who is head over all things to his church.—Eph. i. 22. iv. 15. v. 23. Col. i. 18. ii. 19.

### INFALLIBILITY.

9. What do the advocates of the Church of Rome mean by Infallibility?

They mean that she cannot at any time become heterodox in doctrine, or fall into error, and that she has been appointed by Christ as the unerring judge of all religious controversies, to whose decisions all are bound to submit.

10. How do they attempt to prove this doctrine?

By arguments drawn from reason and Scripture.

11. What are the arguments derived from reason?

They allege that an infallible judge of controversies is necessary in order to prevent religious disputes, and to afford a sure foundation on which to rest our faith.

12. How are these arguments answered?

By shewing, *first*, That religious disputes have not been prevented by the assumed infallibility of the Church of Rome. *Secondly*, That such a distinction is practically useless, as it has never been determined where it is lodged. *Thirdly*, That infallibility, unless supported by infallible proofs, is not as good a foundation as the Protestant possesses. *Fourthly*, That the possession of infallibility by the Church of Rome, is inconsistent with the admoni-



sions given by Paul to that church, in Rom. xi. 10-22., and with the fact, that she has taught doctrines contrary to the word of God. *Fifthly*, That infallibility is not a necessary attribute of any visible church, as the Jewish church was not infallible, nor the Corinthian church, See 1 Cor. vi. 1-5. nor the Galatian church, Gal. iii. 1. *Sixthly*, That if it was the Lord's object to prevent the possible occurrence of religious disputes, he would have made every professing Christian infallible in his own person. (See App. III.)

13. What passages of Scripture are usually advanced in support of the infallibility of the Church of Rome?

The declaration of Christ, in Matth. xvi. 16. that the gates of hell shall not prevail against his church. The promise to the apostles, in Matth. xxviii. 20. that he would be with them always even unto the end of the world. The promise in John xvi. 13. that the Spirit should guide them into all truth; and the declaration of Paul, in 1 Tim. iii. 15. that the church is the pillar and ground of truth, and the command in Matth. xviii. 17. to hear the church.

14. What *general* reply should be given to the arguments drawn from these passages?

That, as the Church of Rome alleges that the Scriptures can only be ascertained and interpreted by her infallible authority, her infallibility should first be clearly shewn *independently of Scripture*.

15. Do the above passages, however, give any countenance to this doctrine?

They do not prove the infallibility of any church whatever, and if they did, it would still be impossible to shew that they had any reference to the Church of Rome.

16. What is the meaning of the declaration that the gates of Hell, or Hades, shall not prevail against the church?

It is either a promise, that though believers are to die, yet that the church should continue to exist, by means of new converts being added to it; so that in this view the passage contains a promise of *perpetuity*, not of *infallibility*: or that even death shall not prevail against the members of the church, but that they shall hereafter enjoy a happy resurrection. John v. 24; xi. 25, 26.

17. Does the promise in Matth. xxviii. 20. prove infallibility?

No; It is a simple promise of the Saviour's presence and constant protection, which is given to all Christians alike, Acts ii. 39; 2 Cor. vi. 16.

18. Does the promise in John xvi. 13. prove the infallibility of the church?

It proves the infallibility of *the Holy Spirit*, not the infallibility of *the church*.

19. What is the meaning of the church being the pillar and ground of truth?

These words refer to the practice of exposing proclamations on pillars, as a support to fix them on. So the church holds forth the proclamation of the Gospel to the world.

20. What is the passage in Matth. xviii. 15-17?

It is as follows:—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he will not hear thee, take with thee one or two more. If he shall neglect to hear them, tell it unto the church. If he neglect to hear the church, let him be unto thee as a heathen man and a publican."

21. Does this passage prove the infallibility of the church?

No; For it prescribes the exercise of private judgment as the first resource, then an appeal to a combination of private judgments, whilst the authority of the church is the *last* remedy prescribed, which would not have been the course, if the church had been infallible in her decisions. And this passage supposes that the church may be disregarded, which proves, that though infallible, yet her infallibility may be of no practical use; and, in fact, we might as well argue, that all parents are infallible, because children are commanded to obey them, as argue that the church is infallible, because its members are commanded to hear, or obey, it.

22. What is the proper mode of ascertaining religious truth?

To study the Scriptures carefully and humbly under the teaching of the Holy Spirit, which is obtained by prayer of all them that ask for his guidance.—John v. 39. Acts xvii. 11. 2 Tim. iii. 15–17. James i. 5.

23. Is not the free exercise of private judgment the right of all men?

Surely; it is not only the right, but the duty of all to exert their intellectual powers in the investigation of religious truth.—Matth. xxiv. 4. Luke xii. 57. John x. 4. 1 Cor. x. 15. 1 Thess. v. 21. 1 Pet. iii. 15. 1 John iv. 1.

24. But have not many persons abused this right?

Yes: But the *abuse* of a blessing is not an admissible argument against its legitimate *use*; and no persons have more abused the exercise of private judgment than priests, monks, and bishops, from whom the principal heresies have invariably arisen. (See App. IV.)

## PAPAL SUPREMACY.

25. What does the Church of Rome teach on the subject of Papal supremacy?

That the Pope, or Bishop of Rome, is the head of the church, and vicar of Christ upon earth, having derived this dignity from Peter, whom they allege to have been the first Bishop of Rome.

26. How is this opinion to be answered?

*First*, By denying the supposed supremacy of Peter, on which it rests. *Secondly*, By shewing that the Bishops of Rome are not the successors of Peter.

*Thirdly*, By shewing that even if they had been his successors, yet there is no proof that the prerogatives of Peter were to be continued to his successors.

*Fourthly*, By shewing that the doctrine itself is contrary to the word of God.

27. What are the passages usually brought forward to prove the supremacy of Peter?

The words of Christ in Matth. xvi. 18. "Thou art Peter, and on this rock I build my church, . . . and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." And the commands given to Peter, in John xxi. 15, 16, 17. to "feed his sheep," and to "feed his lambs."

28. How do you answer the argument derived from Matth. xvi. 18?

By shewing that the "rock" upon which Christ built his church, was not the *person* of Peter, but the *confession* of Peter, or, in other words, was Christ himself, who is the only foundation on which the church can be built, Isaiah xxviii. 16; Acts iv. 11; 1 Cor. iii. 11; 1 Peter ii. 6. And though

it may be admitted that, in a secondary sense, the apostles were the foundations of the church, this honour belonged to *all of them alike*. Eph. ii. 20. Rev. xxi. 14.

29. What is the meaning of giving unto Peter the keys of the kingdom of heaven?

It was a figurative mode of saying, that he should have the high honour of *opening the door* of the gospel dispensation, which was fulfilled in his having been the instrument of the first general conversion of *Jews*, on the day of Pentecost, Acts ii. 41. and of *Gentiles*, when he preached the gospel to Cornelius, Acts x. 44.

30. What is the meaning of "binding and loosing?"

It either means that the apostles should have power to lay down regulations for the members of the church, by declaring what they ought to observe, and what they ought to avoid, an instance of which we have in Acts xv. 28, 29; or, it may refer to the power conferred upon them in John xx. 23, of preaching the gospel for the remission of sins.

31. Do these words confer upon Peter any *peculiar* power or prerogative?

No; for they were addressed to *all* the apostles, in Matth. xviii. 18; from which it appears that Peter was addressed on this occasion as the representative, not of the Popes of Rome, but of the other apostles.

32. How do you account for the commands to Peter in John xxi. 15-17?

They were evidently intended, not to confer upon him a *new* dignity, but to restore him to his *former* dignity as an apostle, by a treble reinvestment, cor-

responding with his having thrice fallen by the denial of his Master.

33. How does it appear that no peculiar honour was conferred on Peter by these words?

From its being immediately said, that "Peter was *grieved*, because Christ said unto him the third time, Lovest thou me?" which is quite inconsistent with the idea of his having been invested with supremacy at the time.

34. But may not the command, "feed my sheep," have conveyed to him a supremacy of authority?

Certainly not; for the same command is constantly given to the *pastors* and *teachers* of the church in Scripture, Acts xx. 28; 1 Cor. ix. 7; 1 Peter v. 2.

35. How does it appear that Peter exercised no supremacy or authority over the other apostles?

He was sent to Samaria with John by the other apostles, Acts viii. 14. At the council of Jerusalem, the advice of James was followed, though Peter was present, Acts xv. 13-22. And the opinion which was sent to Antioch, was not addressed by Peter, but by the apostles generally, verse 23. And when Peter was at Antioch, Paul says that he "withstood him to the face, because he was to be blamed," Gal. ii. 11; which circumstances are totally at variance with the notion of his supremacy or peculiar authority.

36. Was there any distinction of authority or dignity between the apostles?

No; they were all equal, as appears from Matth. xxiii. 8-10. Mark x. 42-45. Luke xxii. 24-30. 1 Cor. xii. 28. And Peter does not assume to himself any peculiar authority in his epistles, but simply calls himself "an apostle," and "an elder, and

a witness of the sufferings of Christ," 1 Peter i. 1 ; v. 1. And Paul says that he was on a perfect equality with all the rest of the apostles, 2 Cor. xi. 5 ; Gal. ii. 6. compared with verse 9.

37. Was Peter ever Bishop of Rome ?

There is no certain evidence that he was. It is rather probable that he was not. And, the same tradition which asserts that he was bishop of Rome, also alleges that he had *previously* been bishop of Antioch for seven years, so that the bishops of Antioch would have had a prior claim to the inheritance of supremacy from him. (See App. V.)

38. How does it appear that the supremacy of the bishop of Rome could not have been derived from any one of the apostles ?

Because it was not known until the beginning of the seventh century. Gregory the Great, who was bishop of Rome, in the sixth century, in a letter to the Emperor Mauritius, says, that the title of UNIVERSAL BISHOP, was a blasphemous title, and yet his successor, next but one, in the See of Rome, Boniface III. obtained this title from the murderer Phocas, in the year 606. (See App. VI.)

39. What is the doctrine of Scripture upon this point ?

That the Lord Jesus Christ *alone* possesses supremacy and authority over his church, and that the unity of the church consists in its recognising him as its living head. Luke xxii. 24-27 ; 1 Cor. xi. 3 ; Eph. i. 20-23 ; iv. 3-5, 14-16 ; Col. i. 18.

## RULE OF FAITH.

40. What do you mean by a Rule of Faith ?

A standard by which we are to judge what doc-

trines have been taught by Christ and his inspired apostles, or not.

41. What is the Roman Catholic Rule of Faith?

The Scriptures and Tradition: for the Council of Trent has decreed, that "all saving truth is not contained in the Holy Scripture, but partly in the Scripture, and partly in unwritten traditions, which whosoever doth not receive with like piety and reverence as he doth the Scriptures, is accursed."

42. Do the advocates of the Church of Rome advance any arguments from Scripture in support of tradition?

They refer to the passage in 2 Thess. ii. 15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

43. How is this argument to be answered?

By shewing that there is a vast difference between *instructions personally and immediately delivered by an inspired apostle*, and doctrines which the Church of Rome alleges upon her own assumed authority to have received from those who received them from those who heard them from others, who heard them from the apostles. And, farther, by proposing to the advocates of the Church of Rome, that if they will undertake to prove that her traditions are either the same, or of the same authority, as those to which the apostle refers in this passage, then, but not till then, will we agree to receive them. But this they can never do, for the peculiar opinions which the Church of Rome represents as articles of faith, and pleads tradition in support of, are novelties which were entirely unknown to the Primitive Church.

44. But do not the advocates of the Church of Rome say, that Protestants have no other foundation



than tradition for some of the opinions and practices which they observe?

Yes; they allege that we are indebted to tradition, in proving the genuineness and authenticity of Scripture—Infant Baptism—and the observance of the first day of the week as our Sabbath.

45. Is it the case that we prove the genuineness and authenticity of Scripture by tradition?

Not by the tradition which the Church of Rome maintains, but by the assistance of a tradition, which is entirely different, and far more comprehensive, and which would have existed even if the Church of Rome had never existed, *viz.* the ordinary historical tradition of testimony by which we ascertain the genuineness of any book which was ever written, and for which we are indebted even to heathens and infidels, who have never ventured to deny the genuineness of Scripture.

46. Is it the case that we are indebted to tradition as a support for the practice of Infant Baptism?

By no means; we have abundance of Scriptural argument in support of this practice:—*First*, There is no command in Scripture to limit baptism to adults. *Secondly*, The apostles are said to have baptized whole households, in which it is not said that there were no children, Acts xvi. 15. 33; 1 Cor. i. 16. *Thirdly*, Children are specifically addressed as among the baptised persons to whom the epistles were written, as in Eph. vi. 1-3. *Fourthly*, Baptism in the Christian church supplies the place of circumcision in the Jewish, therefore as circumcision was applied to infants, so should baptism.

47. Are we indebted to tradition as an authority for the change of the Sabbath?

Certainly not; for we have ample evidence from

the New Testament, that the Jewish Sabbath was abolished, and the first day of the week observed by the Primitive Church as the time for their meeting together for the worship of God, and for Christian communion.

48. Where do we find proof of this?

*First*, In Col. ii. 16, the abolition of the Jewish Sabbath as regards Christians, is recorded. *Secondly*, The observance of the first day of the week by the first Christians is mentioned in John xx. 19. 26; Acts ii. 1. for the day of Pentecost was the first day of the week, Acts xx. 7. and in 1 Cor. xvi. 2. But this argument is put in a stronger light by observing, that whilst the apostles are said to have preached to *Jews in the synagogue on the Sabbath days*, they preached to *Christians on the first day of the week*. Compare Acts xiii. 14. 44. with Acts xx. 7.

49. How do you shew that tradition is not part of the rule of faith?

*First*, Traditions were condemned by Christ and the Apostles, Matth. xv. 3. 6; Mark vii. 9. 13; Col. ii. 8. *Secondly*, They are from their very nature liable to alteration, either by addition or mutilation, even in their first or second transmission. *Thirdly*, It is not possible to prove their genuineness, authenticity, and inspiration. *Fourthly*, Tradition has been the means of conveying doctrines and opinions contrary to the mind of God; of which we find a memorable instance in John xxi. 22, 23. where it is mentioned, that a tradition was circulated by the apostles among the brethren, which is stated to have been a misconception of the words of Christ.

50. What is the Protestants' Rule of Faith?

The Bible, and the Bible alone, contains the re-

ligion of Protestants: understanding by the Bible the written word of God, consisting of the canonical books of the Old and New Testament, which contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be received as an article of faith, or considered requisite to salvation.

51. What objections do the advocates of the Church of Rome advance against the sufficiency of Scripture, as the rule of faith?

They allege, that it cannot be a sufficient rule, in as much as there is so much diversity of opinion amongst those who profess to regard it as such, for instance, between Socinian and Trinitarian Protestants.

52. Is this objection valid?

No; for it confounds *sufficiency* with *efficiency*, and overlooks the distinction which there is between a Rule of Faith being sufficient to convince, and its actually producing conviction in every instance. And it would equally apply as an objection against the evidence which Christ gave in support of the divinity of his mission, as that evidence only produced conviction in very few instances.

53. Is it not then a necessary qualification of any rule that it should produce unanimity amongst those who hold it?

Certainly not; for there may be much of pride, ignorance, prejudice, and unbelief in those who profess to hold the rule, though the rule itself may be perfectly sufficient.

54. But is there no provision made for counteracting man's pride, ignorance, prejudice, and unbelief?

Yes; the teaching of the Holy Spirit is given to all who ask for it in the name of Christ, in order to

render the Scripture available for their instruction, edification, and comfort. Luke xxiv. 45. 1 Cor. ii. 4.; xii. 8. Eph. i. 17.

55. How do you shew that the Scripture is a sufficient, and the only Rule of Faith?

The Scripture, as it existed in his day, was the rule to which Joshua referred, Joshua i. 8. To which the Psalmist had recourse, Psalm cxix. 105; which Isaiah recognised, Isaiah viii. 20; which was invariably referred to by Christ, Matth. iv. 7, 10; xxii. 31. Mark xi. 17. Luke iv. 17; x. 26; xvi. 29. 31; xviii. 31; xxi. 22; xxii. 37. John x. 34. And also by the apostles, John ii. 17; xx. 31; Acts i. 20; xiii. 29; xvii. 11. Rom. xv. 4. 1 Cor. iv. 6. 2 Tim. iii. 15, 16. and it is remarkable that the Apostle, in Heb. i. 5. founds an argument upon *the silence of Scripture*, which is an incontestible proof that he recognised *no other* Rule of Faith.

56. Is it not contrary to the will of God, to add to his written word?

It is directly prohibited in Scripture, Deut iv. 2; xii. 32. Prov. xxx. 6. Gal. i. 8; iii. 15. Rev. xxii. 18.

### CIRCULATION OF THE SCRIPTURES.

57. Does the Church of Rome allow the free use of the Bible to the Laity of her communion?

No; for the Council of Trent has decreed, that "inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishop or inquisitors, who may, by the advice of the priest or the confessor, *permit* the reading of the Bible, translated into the vulgar tongue

by catholic authors, to those whose faith and piety they apprehend will be augmented, and not injured by it." (See App. VII.)

58. Is it lawful that any man should assume and exercise such an authority over the word of God?

It is an awful interference, not merely with the *right of man* to read the revelation of God, but with the *right of God* to give a revelation to man.

59. How do the advocates of the Church of Rome attempt to justify this?

They allege that the Scriptures ought to be withheld, because their free circulation has a tendency to produce sects and diversity of opinions; because they are liable to be otherwise abused and perverted; and because they contain difficulties hard to be understood, and some have even alleged that they are calculated to promote immorality and vice.

60. How do you answer the assertion, that the free use of the Bible has a tendency to produce sects and diversities of opinion?

*First*, By shewing that sects, and difference of opinion on religious subjects existed in the days of the apostles, which Paul did not trace up to the indiscriminate circulation of the Scriptures, but to those who were concerned in them "being carnal, and walking as men," 1 Cor. iii. 3, 4; xi. 18, 19.

*Secondly*, By shewing that the principal heresies which have arisen in the church, did not originate with the laity, or the illiterate, but with bishops and priests, and with the educated and learned, from whom alone therefore the Scriptures should be withheld, if this objection be acted on. *Thirdly*, By shewing that unanimity of religious opinion can only be promoted by a general diffusion of the Scriptures as the common standard by which those opinions should be regulated, and that all heresies

have arisen, not from an *acquaintance with*, but from an *ignorance of*, the word of God, Matth. xxii. 29. (See App. 8.)

61. How do you answer the assertion, that the Scriptures are liable to be abused?

By shewing, *first*, That the *abuse* of any blessing is not an admissible argument against its *use*, or else we might argue against the use of food, because some men have brought on diseases by eating too much! *Secondly*, That if the Bible should be withheld by the Church of Rome on this account, the blasphemous conclusion would follow, that she is more solicitous for the spiritual welfare of man in restricting the use of the Scriptures, than God has been, in giving a Bible to his creatures.

62. How do you answer the objection derived from the fact, that the Bible contains difficulties?

*First*, By shewing that this is necessarily the case, as the Bible treats of the deep things of God, and that as these difficulties are *equally* incomprehensible to *all*, the objection would act as an argument for removing the Bible out of the world altogether. *Secondly*, That on the principle involved in this objection, the apostle Paul should not have been allowed the free use of the Scriptures, as he confessed that he saw difficulties in the subjects about which they treat, Rom. xi. 33; 1 Cor. xiii. 9. 12. *Thirdly*, By shewing that these difficulties are not associated with any doctrine or precept necessary to be received by us in order to salvation. And, *fourthly*, That there is no difficulty in the Scriptures, which the Holy Spirit cannot make sufficiently intelligible, so far as is necessary for our spiritual benefit, John xiv. 26; 1 John ii. 20.

63. But is there not a passage generally quoted

from the second epistle of Peter, in order to justify these two latter objections ?

Yes ; from 2 Peter iii. 15, 16. “ Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you ; as also in all his epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.”

64. How do you answer the argument derived from this passage against the free circulation of the Scriptures ?

Thus, *first*, This passage proves that the epistles of Paul, which are confessedly amongst the most difficult parts of Scripture, were in the hands even of the unlearned and unstable at the time when Peter wrote, for they could not wrest and pervert what they had not free access to, and yet there is no command given by Peter in this chapter, to prevent their continuing to read the Scriptures. *Secondly*, If, by the word “ unlearned,” in this passage, we are to understand those who are destitute of human learning, then the argument derived from it would have excluded Peter himself from reading the epistles of Paul, for he was, in this sense, an unlearned and an ignorant man, Acts iv. 13. *Thirdly*, By the word “ unlearned,” we are, therefore, to understand, as the original word denotes, those who are unacquainted with the things of God ; but the proper mode of remedying this defect, is to search the Scriptures more attentively, for they were expressly written for our spiritual instruction, Rom. xv. 4 ; 2 Tim. iii. 15, 16. *Fourthly*, So far from Peter deducing a prohibition against the free use of the Bible from the fact mentioned in this passage, he expressly

commands those to whom he wrote, in ver. 18. to "grow in the knowledge of our Lord and Saviour Jesus Christ," which is equivalent to a direct command to search the Scriptures, "for they are they which testify of Christ." John v. 39. *Fifthly*, All the epistles of Paul are addressed to all the members of the churches to which he wrote, and were therefore to be read by all; and it is remarkable that the first epistle of Paul to the Thessalonians, to which Peter especially refers in this passage, as speaking of the second coming of Christ, contains this positive and emphatic direction, chap. v. 27. "I charge you (or, literally, I bind you by an oath) that this epistle be read unto *all* the holy brethren."

65. How do you answer the objection that the circulation of the Bible is calculated to promote vice and immorality?

This is an objection that should be always met with a feeling of holy indignation; and whenever advanced, the advocate of the Church of Rome should be called on to shew *how* the Bible, as the *cause*, produces vice and immorality, as the *effect* for a mere assertion is not sufficient; or else to shew that no vice or immorality prevails where the Bible is prohibited.

66. How do you prove that it is the will of God that the Bible should be freely and indiscriminately read?

*First*, The Scriptures were addressed to *all*, Isaiah i. 2; Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Gal. i. 2; Eph. i. 1; Phil. i. 1; 1 Peter i. 1; 2 Peter ii. 1; 1 John ii. 12, 13. *Secondly*, The Scriptures contain express commands to *all* men to become acquainted with their contents, Deut. vi. 6-9; Joshua i. 8; Isaiah xxxiv. 16; John v. 39; Eph. vi. 17; Col. iii. 16; iv. 16; 1 Thess. v. 27; 1 Pet. ii. 2. *Thirdly*, The character of the Bible, and the object for which it



was written, shew that it should be universally read, Psalm xix. 8; cxix. 105; John xx. 31; Rom. xv. 4; 2 Tim. iii. 15, 16.

## IMAGE WORSHIP.

67. What does the Church of Rome teach in reference to Images?

By a decree of the Council of Trent, she teaches that the images of Christ, the Virgin Mary, and the other saints, are to be had and retained, and that due honour and veneration are to be given to them.

68. How is the use of images generally defended by the advocates of the Church of Rome?

They refer to Exod. xxv. 18. where Moses is commanded to make two cherubim, and place them over the mercy-seat—and to Num. xxi. 8. in which he is commanded to make a brazen serpent, and argue from these passages, that it is lawful to make and worship images.

69. How do you answer the former of these arguments?

By shewing that the cherubim were made by an express command from God, without which it is unlawful to make an image, for in Exodus xx. 4. it is said, "Thou shalt not make *unto thee*, (that is, *by thine own authority*), any graven image," and that they were *not seen*, much less were they worshipped, by the people.

70. How do you answer the latter?

By shewing that the brazen serpent was made to be a type of Christ, (John iii. 14.) and not to be an object of worship, for it is mentioned in 2 Kings xviii. 3, 4. that Hezekiah who "did that which was right in the sight of the Lord, brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense unto it."

71. Is it lawful to use images in public or private worship?

It is directly contrary to many passages of Scripture, Exod. xx. 4, 5; Lev. xxvi. 1; Deut. iv. 15-24; ix. 12; xvi. 22; xxvii. 15; 2 Kings xviii. 4; 2 Chron. xxxiii. 7; Isaiah xl. 18; Hab. ii. 18-20; John iv. 24; Acts xvii. 29; Rom. i. 21-23; 1 Cor. x. 20; 1 John v. 21; Rev. ix. 20.

72. When was the worship of images established?

Not until the end of the eighth century. The Primitive Church, for the first four centuries, knew of no such custom, as the Christians during that period continually objected it against the heathens, and the charge was never retorted. In the eighth century, the Council of Constantinople, which the Church of Rome repudiates, decreed the removal of images from the churches. The Second Council of Nice, which she recognises as a General Council, decreed, in the year 787, "that the images of the glorious angels and saints are to be *adored*," (See App. IX.)

## INVOCATION OF SAINTS.

73. What is the doctrine of the Church of Rome in reference to the Invocation of Saints?

She teaches by a decree of the Council of Trent, "That the saints reigning with Christ do offer up their prayers to God for men; that it is good and profitable humbly to invoke the saints, and to fly to their prayers, help, and assistance, for the obtaining blessings from God through his Son Jesus Christ."

74. When was this doctrine introduced?

It was totally unknown for the first four centuries, for, during that period, so far were the professors of Christianity from praying *to* saints, that they prayed *for* them, because they thought that they were not yet in the presence of God. When the practice was

afterwards introduced, it was condemned by the Council of Constantinople, in the year 754, established by the second Council of Nice, in 787, and afterwards condemned by the Council of Frankfort, in the year 794; of these, the Council of Nice alone is recognised by the Church of Rome.

75. How do the advocates of the Church of Rome defend themselves against the charge of idolatry in this practice?

They have invented distinctions and degrees of worship, such as *Latria*, which they say that they give exclusively to God, *Hyperdulia*, to the Virgin Mary, and *Dulia*, to the Saints.

76. Is there any warrant for these distinctions?

None whatever; for the nature of worship will not admit of such nice distinctions; nor can the people understand them, nor could they have such command over their feelings, as to attend to them: so that however plausible they may appear *in theory*, they are distinctions without a difference *in practice*.

77. Is there any foundation in Scripture for these distinctions?

No; on the other hand, we find the Greek verb from which *Dulia* is derived, employed to denote that service which is rendered to God, as in Matth. vi. 24; Luke xvi. 13; Acts xx. 19; Rom. xii. 11.

78. Do they not distinguish between what they call *absolute* and *relative* worship?

Yes; they speak of the former, as that worship which they give to God, and of the latter, as that with which they reverence the saints on account of the gifts which God has conferred upon them, and which they call *relative*, because they say that it properly terminates in God himself.

79. Can this distinction be maintained?

Surely not; for it was the very principle by which

the heathens have invariably endeavoured to justify their idolatry, and it would afford a better argument for worshipping the sun or the moon, than many of the saints in the Romish Calendar. Besides, if the honour paid to the saint is still of a *secondary* kind, as they allege, they dishonour God by saying that *such* service is in reality offered to him. (See App. X.)

80. Do they not advance further reasons in justification of this practice?

Yes; they say that they apply to God through the saints, from feelings of reverence and humility.

81. How do you answer this?

By shewing that the humility which they speak of, is that "voluntary humility" which is condemned in Col. ii. 18; and that so far from God having sanctioned such a feeling, he commands us to come with "boldness" and "confidence" to his throne of grace, Eph. iii. 12; Heb. iv. 16; x. 19.—a confidence which rests *entirely* upon the mediation and intercession of Christ, Heb. iv. 14, 15; 1 John v. 14. and that it is one of the privileges of God's children to enjoy free access to him at all times through the Saviour, Rom. viii. 15; Gal. iv. 6; 1 John iv. 18.

82. Is it not alleged that Roman Catholics only pray to saints to pray for them?

It is so alleged; but the decree of the Council of Trent is not confined to this one point, but says that "it is good to invoke the saints, and to fly to their prayers, *help and assistance*," and, accordingly, the Roman Catholic books of devotion contain many *direct addresses* to saints supplicating blessings *immediately* from them. (See App. XI.)

83. Is it lawful to pray in any sense to departed saints?

Certainly not; for, *first*, There is no command in Scripture for such a practice. *Secondly*, There is

evidence that they have any knowledge of our affairs, but rather to the contrary, 2 Kings xxii. 20 ; Job xiv. 21 ; Isaiah lxiii. 16. *Thirdly*, They should possess the faculties of omniscience and omnipresence enable them to attend to the innumerable petitions offered up to them in different parts of the world.

84. What further arguments do you bring against this doctrine ?

God alone is represented in Scripture as the object of every kind of religious worship, Deut. vi. 13 ; 12. 20 ; xiii. 4 ; Judges xiii. 16 ; Psalm l. 14 ; Jer. vii. 5 ; Matth. iv. 10 ; Heb. xiii. 15 ; and of prayer, Psalm lxxv. 2 ; cxlv. 18 ; Hosea xiv. 2 ; Luke xi. 1, 2 ; Acts ii. 21 ; Phil. iv. 6.

85. Is not this practice distinctly discountenanced in Scripture ?

Yes ; in Acts x. 25, 26 ; xiv. 14, 15 ; Rev. xix. 10 ; xii. 8, 9, and it is described as the sin of the heathens, that " they worshipped and served the creature more than (or besides) the Creator," Rom. i. 25.

86. Does it not interfere with the priestly office of the Lord Jesus Christ ?

Yes ; for he, as our Great High Priest, is the only Mediator between God and man, through whom alone we are to approach unto the Father, because he is the only propitiation for our sins, for no one can be a *Mediator of intercession in heaven*, who had not been a *Mediator of Redemption upon earth*, John vi. 68 ; x. 9 ; xiv. 6. 13 ; Acts iv. 12 ; Rom. viii. 34 ; Eph. ii. 18 ; 1 Tim. ii. 5, 6 ; Heb. vii. 24, 25 ; 1 Pet. ii. 5 ; 1 John ii. 1, 2.

87. Is it right to pay any peculiar honour to the Virgin Mary ?

There is not the slightest authority for doing so in Scripture ; on the other hand, there are many passages to the contrary.

88. What are they ?

In Luke i. 46, 47, she speaks of herself as requiring a Saviour as well as others ; in John ii. 4, Christ addresses her by the simple appellation of " woman ; and, in Matth. xii. 47-50, and Luke xi. 27, 28, he represents those who are *spiritually* related to him as *more blessed* than she was, and others who were his relations according to the flesh.

89. But does she not say that all generations shall call her " Blessed ?"

Yes ; but while we call her blessed, and highly favoured, Luke i. 28. this does not require us to give her religious adoration. (See App. XII.)

## TRANSUBSTANTIATION.

90. What does the Church of Rome mean by Transubstantiation ?

That in the sacrament of the Eucharist, there is really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that this is effected by a miraculous conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood.

91. When was this doctrine introduced and established ?

It was not known until the eighth century, and was briefly asserted by the second Council of Nice, in the year 787 ; it was more fully defined by the fourth Council of Lateran, in the year 1215, and at length completely laid down by the Council of Trent, in the middle of the sixteenth century.

92. What passages of Scripture are advanced as proofs of this doctrine ?

The conversation which Christ held with the Jews, which is recorded in John vi. 51-58, and the words

which he employed at the institution of the communion, which are found in Matth. xxvi. 26—28.

93. What is the former passage?

“ I am the living bread which came down from heaven. If any man eat of this bread he shall live ever: and the bread which I will give is my flesh which I will give for the life of the world . . . except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, shall also live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.”

94. How do you shew that this passage cannot prove Transubstantiation?

*First*, The conversation contained in it has most probably no reference to the communion, for it took place about a year before its institution, and it arose out of other and different circumstances, namely, Christ's having fed five thousand in a miraculous way, John vi. 26. *Secondly*, If he spake in a *literal sense* of his flesh, in verse 51, “ I am the living bread that came down from heaven,” this would prove that his human nature came down from heaven, which is contrary to fact. *Thirdly*, If this passage proves Transubstantiation, then the declaration in verse 54, “ whoso eateth my flesh and drinketh my blood hath eternal life,” would prove that *every one* who receives the sacrament in the Church of Rome must be saved. *Fourthly*, The declaration in verse 53, “ except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you,” would also prove that no one can be saved unless he receive the communion *in both*

*kinds*, according to the principles of the Church of Rome. *Fifthly*, As the Old Testament saints never received the communion as held by the Church of Rome, they could not have been saved if the 53<sup>rd</sup> verse is to be understood *literally*. *Sixthly*, In this discourse, Christ speaks of *himself as bread*, and not of *the bread as his body*, verses 35, 51, 55, 58, So that, if it is to be understood literally, it would prove that *his body was changed into bread*, and not that *the bread was changed into his body*. *Seventhly*, By "eating his flesh" and "drinking his blood," we are to understand "believing" on him, and "coming" to him, as is evident from verses 29, 35, 40. And that this is a Scriptural mode of speaking of spiritual things is evident from Prov. ix. 4, 5; Isaiah lv. 1, 2; Matth. v. 6; John iv. 34; 1 Cor. x. 4; Heb. v. 13; 14. *Eighthly*, The words employed by Christ in this conversation are expressly explained in a figurative and spiritual sense, in verse 48, where he says, "I am that bread of life," and in verse 63, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you they are Spirit and they are life;" and that they were so understood by the apostles, is evident from the words of Peter in verse 68, "Lord, to whom shall we go, thou hast the words of eternal life." *Ninthly*, Christ proves in verse 62, that he could not have intended to refer to his body in a literal sense, since that was to ascend up to heaven where he existed in his Godhead nature before he was manifest in the flesh.

95. What is the latter passage which is adduced as a proof of Transubstantiation?

The words which Christ employed at the institution of the communion in Matth. xxvi. 26—28, "Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat; *this is my*



ly. And he took the cup, and gave thanks, and re it to them, saying, Drink ye all of it; for *this is blood* of the new testament which is shed for ny for the remission of sins."

96. How do you answer the argument derived from s passage?

By shewing that these words, are only a figurative ode of saying, "This bread represents my body;" d, "This wine represents my blood."

97. How do you prove this interpretation to be rrect?

*First*, Because it was a common mode of speaking among the Jews, as in Gen. xli. 26. "The seven od kine are seven years;" Isaiah xl. 6, "All flesh rass;" and in the New Testament, Luke viii. 11, "The seed is the word of God;" John x. 7, "I am e door;" John xv. 1, "I am the true vine;" 1 Cor. 4, "That rock was Christ," in all which, and thers, the verb substantive is used for the verb "re- resent." *Secondly*, Because the communion was nstituted immediately after the celebration of the passover, as a ceremony which was to supersede it, and therefore, as the Jews were in the habit of calling the Paschal Lamb the Lord's passover, intending to ntimate that it was commemorative of the Lord's passing over the houses of the Israelites, Exod. xii. 11, 12; so Christ employed the same kind of language to denote that the celebration of the communion was commemorative of his death. *Thirdly*, Because *after* Christ had pronounced these words, and distributed the bread and wine, he expressly calls the latter "the fruit of the vine," Matth. xxvi. 29, which clearly shews that no change had taken place.

98. If a real change had been effected by Christ, do you not think it would have been more clearly manifested?

Surely ; for in every instance recorded in Scripture, of one substance being changed into another, the change is plainly stated, and those who were present had sensible evidence of it, as when Moses “ cast his rod upon the ground, it *became* a serpent, and he fled from it,” Exod. iv. 3, and when Aaron “ smote the waters in the sight of Pharaoh, they were *turned* to blood,” Exod. vii. 20 ; and when Christ changed water into wine at the marriage of Cana in Galilee, the ruler of the feast knew of it by *tasting* it, John ii. 9.

99. How does it farther appear from Scripture that no change was effected in the bread and wine ?

From Acts ii. 42, and xx. 7, in which the celebration of the communion in the Primitive Church is expressly described as “ breaking bread ;” and from the language of Paul in 1 Cor. xi. 26, “ as often as ye eat this *bread*, and drink this cup, ye do *shew* the Lord’s death *till he come*, which, as well as Christ’s command in Luke xxii. 19. “ This do in *remembrance* of me,” necessarily implies the *bodily absence* of Christ, whenever this communion is celebrated by his people.

100. How do you shew that this doctrine is irrational and absurd ?

Because it implies that Christ was both visible and invisible to his disciples at the same time ! That he held his *entire* body in his own hand which was only a *part* of that body ! That his body was broken before it was broken, and his blood shed before it was shed ! That His one body can be multiplied into an innumerable number, and be present in many places at the same time ! And the decree of the Council of Trent asserts, that the “ *soul* and *divinity*,” as well as “ the body and blood” of Christ are really present in the eucharist,—a sentiment which is not only irra-

tional, but impious, and for which there is not the slightest shadow of proof, even in the *literal* acceptance of the words, "This is my body,"—"This is my blood."

101. How do you shew that it is a dangerous doctrine?

It is in direct violation of the testimony of our senses, by which the miracles, and the resurrection of Christ, which are the leading evidences of the divine origin of Christianity, were proved. So that they who profess to believe in Transubstantiation, receive it in opposition to that very evidence on which the entire system of Christianity, of which they allege that it forms a part, is founded. We have, in fact, the same evidence that Transubstantiation is false, as we have that Christianity is true; and, on the other hand, those who maintain this doctrine, destroy the certainty of that evidence by which Christianity is proved to be true.

102. Does the Bible require of us to believe any thing in opposition to the testimony of our senses?

By no means; on the other hand, we are told in Acts i. 3, that we are supplied with "infallible proofs," by the testimony of our senses legitimately exercised, and the apostles were referred by Christ, after his resurrection, for a proof of the reality and identity of his body to the testimony of their senses, as in Luke xxiv. 39, "Behold my hands and my feet, that it is I myself; handle me and see." And in John xx. 27, where he says to Thomas, "reach hither thy finger, and behold my hand, reach hither thy hand and thrust it into my side; and be not faithless but believing." Now, if Thomas, who was present at the institution of the communion, believed in Transubstantiation, he would have had no reason to believe in the reality and identity of Christ's body,

notwithstanding his feeling and beholding him, for truth might have been the opposite of what his senses testified in one case as well as in the other.

103. But do not the advocates of the Church of Rome argue, that it is a proof of *strong* faith to believe in Transubstantiation?

Yes; but it is not the office of faith to receive what is irrational and absurd; and as all the leading *facts* of Christianity must have undergone the investigation of *sense*, before the *doctrines* founded on them could have become the objects of *faith*, so should the *fact* of a change in the bread and wine be proved by *sensible* evidence before we are required to believe in the doctrine of Transubstantiation. It is the *proper* exercise of faith to receive the testimony of Scripture in reference to the *glorification* of Christ's body, Acts iii. 21; 2 Cor. v. 16.

104. Is it not alleged that Transubstantiation is a miracle?

We are not bound to admit it to be a miracle, unless we have *sensible* evidence of God's power having been exerted in effecting the alleged change; for in the case of all the miracles recorded in Scripture, those for whose conviction they were performed had the testimony of their senses to prove their performance. We therefore deny that any such miracle as Transubstantiation takes place, not only on account of the absence of all proof, but because we have abundance of proof to the contrary.

### SACRIFICE OF THE MASS.

105. What is meant by the Sacrifice of the Mass?

It means the offering up of the consecrated bread and wine, which are supposed to be changed into the body and blood of Christ, as an expiatory sacrifice for the quick and the dead.

106. How is this doctrine explained ?

The Council of Trent has decreed, " that in this sacrifice which is performed in the mass, the same Christ is contained, and is bloodlessly immolated, who once offered himself bloodily upon the cross,"—and " that this sacrifice is truly propitiatory,"—and, " that the Lord, appeased by the oblation of this sacrifice, granting grace and the gift of repentance, remits even great crimes and sins," and, " that it is properly offered, not only for the sins, pains, satisfactions, and other wants of the faithful, but also for the dead in Christ who are not yet fully purged."

107. What Scriptural proofs are alleged in support of this doctrine ?

Gen. xiv. 18, 19 ; and Malachi i. 11.

108. What is the former passage ?

" And Melchisedek, king of Salem, brought forth bread and wine ; and he was the priest of the Most High God, and he blessed him."

109. How do the advocates of the Church of Rome argue from this passage in support of the sacrifice of the Mass ?

They render the 18th verse thus,—“ Melchisedek, king of Salem, brought forth bread and wine, *for* he was the priest of the Most High God ;” and they argue that the words “ brought forth,” signify to *bring forth for sacrifice*.

110. How do you answer this argument ?

*First*, By shewing that the verb translated “ brought forth,” does not necessarily signify “ to bring forth for sacrifice,” as is evident from Exod. iii. 10, and Jer. li. 10 ; in neither of which passages has it any reference to sacrifices. *Secondly*, By shewing that the word “ *for*,” should not be substituted for “ *and*,” the latter being the more probable translation, for it is the same particle which is translated “ *and*,” in the be-

ginning of the 19th verse. *Thirdly*, By referring to Heb. vii. 1-6, in which no mention whatever is made of Melchisedek having offered a sacrifice, but simply of his having blessed Abraham, and of his having received tithes from him; and, indeed, if Melchisedek had intended to offer a *propitiatory* sacrifice, he would not have brought the fruits of the earth as Cain did, but would have brought of the firstlings of his flock; for, as priest of the Most High God, he could not have been ignorant of this principle, that without shedding of blood, there is no remission, Heb. ix. 22. *Fourthly*, By shewing that Melchisedek brought forth the bread and wine according to the hospitality of those times, (Deut. xxiii. 3, 4.) to refresh Abraham after his fatigue, as he declined taking any of the spoils for his own refreshment, verses 23, 24.

111. What is the passage from Malachi?

“For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering.”

112. What is the argument derived from this passage?

It is argued that the original word, *mincha*, denotes a sacrifice in the *literal* sense, and thence it is *assumed* that it refers to the sacrifice of the Mass, and the argument is fortified by alleging that it cannot refer to the spiritual sacrifices of the Christian, as these, it is said, cannot be called “*pure*.”

113. How do you answer this?

By shewing that the word *mincha* does not necessarily signify a sacrifice *literally*, for it is used in Psalm cxli. 2, in a *figurative* sense, “let the lifting up of my hands be as the evening sacrifice;” and by shewing that the spiritual sacrifices of the believer,

as well as his person, are "pure," because he is perfect in Christ, 1 Cor. vi. 11.

114. What then is the meaning of this passage?

It clearly refers to the spiritual sacrifices of praise and thanksgiving, and good-works, which every believer renders unto God, as is evident from the preceding verses, in which the abolition of the Levitical priesthood is foretold, and from the following passages which fully explain it, Rom. xii. 1; Phil. iv. 18; 1 Tim. ii. 8; Heb. xiii. 15, 16; 1 Peter ii. 5.

115. What arguments do you advance against the sacrifice of the Mass?

*First*, It assumes that the doctrine of Transubstantiation is true, which we have shewn to be impossible. *Secondly*, It involves a self-contradiction, as the decree relative to Transubstantiation asserts that the elements are changed into the body and *blood* of Christ, and yet the decree relative to the sacrifice of the mass, asserts that Christ is *bloodlessly* immolated, which is also contradictory to Heb. ix. 22, "without shedding of blood there is no remission," which passage proves, that a propitiatory sacrifice must be a bloody one. *Thirdly*, There is no foundation for such a doctrine in the account of the institution of the communion contained in Matth. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; and, 1 Cor. xi. 23-26, in which there is no command whatever to offer a sacrifice, but simply to "take,"—"eat,"—and "drink," the bread and wine "in remembrance" of Christ, and as a *commemorative* (not a propitiatory) celebration of his death. *Fourthly*, It is contrary to the doctrine of the New Testament, that there is but *one* sacrificing priest, in the *literal* sense, under the Christian dispensation, as stated in Heb. vii. 17, 23, 24. "There are apostles, prophets, evangelists, pastors, and teachers," under the gospel dis-

penation, but no sacrificing priest, except Christ himself, Eph. iv. 11, 12. *Fifthly*, It is contrary to all those passages of Scripture which assert the completeness and perfection of the sacrifice of Christ, Dan. ix. 24, 27; Heb. vii. 27; ix. 25-28; x. 10, 12, 14, 18, 26. *Sixthly*, It further dishonours the one sacrifice of Christ, as it is said to have efficacy, not only for the living, but also *for the dead*, whereas the sacrifice of Christ is only effectual for the salvation of those who believe on him in this life.

### PURGATORY.

116. What does the Church of Rome teach in reference to Purgatory?

That every man is liable to temporal and eternal punishment for his sins; that God, on account of the death and intercession of Christ, pardons sin as to its eternal punishment; but that the sinner is still liable to temporary punishment, which he must expiate by acts of penance and sorrow in this life; but if he does not expiate them in this life, there is a Purgatory in the next world, where he is to make satisfaction, and to endure punishment for his venial sins, and that the souls therein detained are assisted by the prayers of the faithful.

117. When was this doctrine introduced?

It was first spoken of about the end of the fourth century, by Ambrose and Augustine; but not fully established until the time of Gregory in the beginning of the seventh century.

118. What are the passages of Scripture which are alleged as proofs of this doctrine?

A passage from 2 Maccabees xii. 43, 44. which the Church of Rome calls a portion of Scripture; Matth. v. 25; xii. 32; 1 Cor. iii. 12-16; and 1 Peter iii. 18-20.



119. What is the passage in 2 Maccabees ?

“ And when Judas had made a gathering throughout the company, to the sum of two thousand drachmes of silver, he sent it to Jerusalem to offer a sin-offering, doing therein well and honestly, in that he was mindful of the resurrection ; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.”

120. How do you shew that this passage is no proof of Purgatory ?

It is taken from a book which is not inspired Scripture, nor does the passage itself contain any reference to purgatory : for the persons alluded to died in idolatry, (v. 40.) which was a *mortal*, and not a *venial* sin, according to the opinion of the Church of Rome ; and the offering had a reference to the *resurrection*, and not to Purgatory.

121. How does it appear that the Apocrypha is not a part of the inspired Scripture ?

Because it was never received by the Jews, nor recognised by Christ or his apostles as such, nor was it ever received by the Christian church, until the time of the Council of Trent ; and in the second book of Maccabees, from which the above quotation is adduced, suicide is commended, see chap. xiv. 41, 42 ; and at the conclusion, chap. xv. 39, the writer makes an apology for the defects of his composition and style, which is totally irreconcilable with the idea of his being inspired.

122. What is the passage in Matth. v. 25, 26 ?

“ Agree with thine adversary quickly whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Veri-

ly I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost farthing."

123. How do you explain this passage?

It is probable from the parallel passage in Luke xii. 58, that it has a reference only to temporal and civil matters; but if it has a spiritual meaning, and is to be explained by reference to God's justice apprehending the sinner, in order to consign him to punishment, it proves, not the *temporary* duration, but the *eternal* duration of the sinner's sufferings, for every finally impenitent sinner is in the condition of the servant who "had nothing to pay," Matth. xviii. 25, and was cast into prison "till he should pay the uttermost farthing," verse 34, and who should consequently continue there for ever.

124. What is the passage in Matth. xii. 32?

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

125. How do you shew that there is no foundation for Purgatory in this passage?

By a reference to the parallel passages in Mark iii. 28, 29, and Luke xii. 10, it is evident that the meaning of the text is, that the sin against the Holy Ghost shall never be forgiven.

126. What is the passage in 1 Cor. iii. 12-16?

"Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is; if any man's work abide which he hath built thereon, he shall receive a reward; if any man's work shall be burnt he shall suffer loss: but he himself shall be saved; yet so as by fire."

127. How do you shew that this passage cannot refer to Purgatory ?

Because it speaks of a fire which was to *try*, and not to *punish* or *purify* ; and it speaks of trying a man's *work*, and not his *person* ; it also refers to the *day* of Christ's coming, and not to any time previous to that.

128. How do you explain this passage ?

It refers to ministers, who are employed as builders in raising the superstructure of the church, which is composed of believers who are builded as living stones upon Christ as the foundation, Eph. ii. 19-22. But ministers may receive into the church, mere nominal professors, (wood, hay, stubble,) as well as sincere believers in Christ, (gold, silver, and precious stones.) The day of Christ's second coming shall declare to which class all visible members of the Church belong, for the fire in which he shall be revealed, (Matth iii. 12 ; 2 Thess. i. 7, 8.) shall try them. If any minister's work shall abide that investigation, he shall have the full satisfaction of looking upon those whom he has built up upon Christ as his joy and crown of rejoicing, 1 Thess. ii. 19 ; but if any shall be proved to be hypocrites and mere professors, the minister who was the means of introducing them into the visible church shall lose much of his joy by this, 2 John 8, but his own salvation shall not be endangered thereby : he himself shall be saved, having first undergone the same investigation by which his personal interest in Christ is to be proved.

129. What is the passage in 1 Peter iii. 18-20 ?

“ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit ; by which also he went and preached to the spirits in prison ; which sometime were disobedient,

when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

130. How is this passage explained?

It is referred by some Commentators to the preaching of Christ to those who lived before the flood, while the ark was in building. For sinners are frequently described, as to their moral condition, as prisoners confined in a prison, (Isaiah xlii. 7; xlix. 9.); and Christ preached through the ancient prophets, (Eph. ii. 17; 1 Peter i. 11.); and preached by his Spirit in Noah to the Antediluvians; Hence, Noah, is called a preacher of righteousness, in 2 Peter ii. 5.

131. But is there not another explanation given of this passage?

Yes; It is explained by others as referring to Christ having gone in his Spirit, in the interval between his death and resurrection, to Hades, the place where departed souls are in safe keeping, to proclaim to them the completion of his work of atonement. But, though the passage may, in this view, refer to an intermediate state, it by no means proves the existence of a place of *suffering* or *expiation* for believers in Christ after this life.

132. Why do you protest against the doctrine of Purgatory?

*First*, Because it contradicts the scripture doctrine of the full and complete justification of all sinners, as soon as they believe in Christ, Rom. v. 1, 10, 11; viii. 1, 33, 34; Eph. i. 7; iv. 32; Col. ii. 13. *Secondly*, Because it sets aside the completeness of Christ's work, and the full efficacy of his sacrifice, John i. 29; Heb. i. 3; v. 9; vii. 25; 1 Pet. i. 18, 19; 1 John i. 7; ii. 2; Rev. vii. 14. *Thirdly*, Because it dishonours and encroaches upon the office of the Holy Spirit, to whom the work of sanctification belongs, Phil. ii. 13; 2 Thess. ii. 13. *Fourthly*, Because it contradicts the Scriptures which represent the

souls of believers as entering into rest and happiness immediately after this life ; Luke xxiii. 43 ; 2 Cor. v. 6-8 ; Phil. i. 23 ; 2 Tim. iv. 8 ; Rev. xiv. 13.

133. Is the division of sins into *mortal* and *venial* upon which the doctrine of purgatory is founded, scriptural ?

There is no warrant whatever in Scripture for such a distinction. All sins are equally transgressions of the Law ; and *in themselves* subject men to death, Gen. ii. 17 ; Rom. iii. 23 ; vi. 23 ; James ii. 10 ; 1 John iii. 4. But *in reference to the atonement of Christ*, all sins are equally venial, Isaiah i. 18 ; Heb. vii. 25 ; 1 John i. 7. (See App. XIII.)

#### PRAYERS IN AN UNKNOWN TONGUE.

134. What language does the Church of Rome employ in her public worship ?

The Mass, and many other parts of her worship are celebrated in Latin ; and the Council of Trent has decreed, that " If any one shall say that Mass ought to be celebrated only in the Vulgar Tongue, let him be accursed."

135. Is there any precedent for this in Scripture ?

None whatever ; the Jews always had their service in a tongue understood by the people. When Syriac became more familiar to them, they had their prayers in that language, and when Greek was better understood, they employed Greek : and the apostles received the gift of languages, in order to be understood by persons of different nations, Acts ii. 7-12.

136. Are there any passages of Scripture censuring this practice ?

Yes ; the apostle Paul devotes the entire of the fourteenth chapter of his first epistle to the Corinthians to this subject.

137. What are the arguments contained in this chapter, against the use of an unknown tongue ?

*First*, He argues that this practice is contrary to the great end and design of public worship, the edification of the people, in verses 2, 3, 4, 5, 6. 12, and 19. *Secondly*, He represents it as absurd, by comparing it to a pipe, or harp, or trumpet, giving an unintelligible or uncertain sound, in verses 7-11. *Thirdly*, He argues against this practice, from the manifest impossibility of those who are present joining in the worship, in verses 15 and 16. *Fourthly*, He argues, that speaking in an unknown tongue, in a Christian assembly, is a perversion of the end for which the gift of tongues was imparted, in verses 21, 22. *Fifthly*, He argues that this practice must expose those who employ it to the ridicule and contempt of unbelievers, in verse 23. *Sixthly*, He argues from the good effects likely to result from the use of a language understood by those who attend the assemblies of the church, in verses 24 and 25.

### AURICULAR CONFESSION.

138. What does the Church of Rome teach in reference to Auricular Confession ?

That it is necessary to confess all mortal sins to the priest, with all the circumstances which increase or diminish the sin, as far as can be called to mind, without which neither forgiveness or salvation can be obtained.

139. Is there any countenance for this in Scripture ?

Not the least. On the other hand, we are directed to confess our sins to God, in order to obtain forgiveness, Joshua vii. 19; Ezra x. 11; Psalm xxxii. 5; Rom. xiv. 11; 1 John i. 9.

140. But is there not a passage in James v. 16, referred to in support of this ?

Yes; but that passage, which runs thus, "confess your faults one to another, and pray one for another," would prove that *the priest should confess to the people*, as well as the people to the priest; and it

evidently refers either to a confession of those offences, by which we injure each other, by way of reparation, or to a *mutual* acknowledgement of sins amongst Christians, in order to obtain an interest in each others prayers : for to pray for each other, *while we are in this world*, is an act of Christian love.

### ABSOLUTION BY THE PRIEST.

141. What does the Church of Rome teach in reference to Absolution ?

That the priest pardons sin, not as an ambassador of Jesus Christ, and a herald of his grace, but as a judge, and by way of jurisdiction.

142. Is there any passage of Scripture adduced in support of this ?

Yes ; John xx. 22, 23, " And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

143. What is the meaning of this passage ?

It simply means, that the apostles were to preach the gospel of Christ, by their reception of which, men were to obtain the forgiveness of their sins, and by their rejection of which, they were to remain under condemnation : and that this is the sense in which Christ used these words, and in which the apostles understood them, is evident from Luke xxiv. 47 ; Acts ii. 38 ; xiii. 38, 39 ; 2 Cor. v. 18, 19, 20. But the judicial and authoritative forgiveness of sins is the exclusive prerogative of God, Psalm cxxx. 4 ; Isaiah xliii. 25 ; Jer l. 20 ; Mark ii. 7 ; Eph. iv. 32 ; James iv. 12 ; Rev. iii. 7.

### COMMUNION IN ONE KIND.

144. What do the words " Communion in one kind" refer to ?

To the practice of withholding the cup from the laity, in the administration of the Communion.

145. When was this practice established?

First by the Council of Constance in the year 1414, and afterwards by the Council of Trent.

146. Is there any authority for this in Scripture?

None whatever; but the practice is contrary to the direction of Christ in Matth. xxvi. 27, "Drink ye ALL of it;" and to Mark xiv. 23, where it is said, "they all drank of it," and to the words of Paul, in 1 Cor. xi. 26-28, in which he supposes that *every one* "drank of the cup," as well as "eat of the bread," in the Communion.

### INDULGENCES.

147. What is the meaning of an Indulgence?

It means a remission of the punishment of sin either here or in Purgatory.

148. What is the doctrine of Indulgences founded on by the Church of Rome?

On the doctrine of Supererogation, by which she teaches that all the good works of the saints, over and above those which were necessary to their own justification, together with the infinite merits of Christ, are deposited in one inexhaustible treasury, under the management of the Pope, who can transfer a portion of this superabundant merit to any person, by which he may obtain the pardon of his own sins, or the release of his friend from Purgatory.

149. How far do these indulgences extend?

Sometimes to days, sometimes to years; and some were plenary indulgences; some were for a discharge from punishments here, others from the pains of Purgatory, and some granted an eternal reward.

150. Upon what terms were they obtained?

By money, pilgrimages, assisting the Pope, or per-



forming some work assigned by him, or by reciting certain prayers.

151. How do you know that Indulgences were obtained by money ?

They were openly sold by Tetzal, in Saxony, in the beginning of the sixteenth century; and about the same time a book was printed and sold at Rome, called "The Tax of the Sacred Roman Chancery," which gives an account of money paid for absolution of persons guilty of various crimes. (App. XIV.)

152. Is not the doctrine of Indulgences unscriptural ?

It is in direct variance with the following passages of Scripture, Isaiah lv. 1; John i. 29; Acts iv. 12; viii. 20; Rom. iii. 24; Gal. vi. 5; 2 Cor. v. 10; 1 Peter i. 18, 19; ii. 24; Rev. xxii. 17.

153. Can there be any superfluous merit in a saint which may be transferred to others ?

No; for Christ says that when we have done all those things which are commanded us, we are still unprofitable servants, Luke xvii. 10; see also 1 Cor. iv. 7; xv. 9, 10.

154. Did any of the saints mentioned in the Bible imagine that they could perform works of supererogation ?

Not one; Jacob says, "I am not worthy of the least of all thy mercies," Gen. xxxii. 10. Job, of whom God says, "There is none like him in the earth," Job i. 8, exclaims, "I abhor myself, and repent in dust and ashes, Job xlii. 6. David, the man after God's own heart, says, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand," Psalm cxxx. 3; and prays, "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man be justified," Psalm cxliii. 2. Isaiah confesses, that he was "a man of unclean lips," Isaiah vi. 5; and Paul confesses that he was "the chief of sinners," 1 Tim. i. 15.

## JUSTIFICATION.

155. What are the principal decrees of the Council of Trent, on Justification ?

They are, partly, as follow :—“ If any one shall say that the righteousness received is not preserved, and even increased before God by good-works, but that the works themselves are only the fruits and signs of the justification that has been obtained, and not the cause of its increase—let him be accursed.” And, again, “ If any one shall say that the good-works of a man that is justified are so far the gifts of God, that they are not also the good merits of the justified person himself, or that the person justified does not truly deserve by the good-works which are performed by him through the grace of God, and the merit of Christ, an increase of grace, eternal life, and the consequences of eternal life itself, (provided he die in a state of grace) and an increase of glory, let him be accursed.”

156. Enumerate the chief errors contained in these decrees ?

*First*, It is supposed that the righteousness by which a sinner is justified, can be increased. *Secondly*, That our good-works are added to that righteousness, so as to become conjointly with it the basis of our justification. *Thirdly*, That justification is not complete when the sinner believes the gospel. *Fourthly*, That good-works are not the fruits of a justified state. *Fifthly*, That there is an intrinsic merit in the good-works of the Christian, by which he truly deserves blessings from God. *Sixthly*, That a person once justified, may nevertheless die without grace, and be lost.

157. What is the Scriptural import of Justification ?

It is that act of God's free grace, wherein he gives us the pardon of all our sins, and accepteth us as

righteous in his sight, only for the righteousness and sacrifice of Christ, which were provided for sinners by the wisdom and love of God, and with which we become connected by faith.

158. What, then, is the basis or meritorious cause of a sinner's justification?

Nothing but the obedience unto death of our Lord and Saviour Jesus Christ, Isaiah liii. 5; Jer. xxiii. 6; Dan. ix. 24; Math. xxvi. 28; Rom. i. 17; iii. 21-26; iv. 6, 25; viii. 3, 4, 33; x. 3-10; 1 Cor. i. 30; Gal. ii. 21; iii. 13; Eph. i. 7; Phil. iii. 9; Heb. ix. 22.

159. What is the instrumental cause of a sinner's justification?

Faith; which is that firm persuasion of the completeness, efficacy, and object of the Saviour's work, which conveys to the sinner an interest therein, Acts xiii. 39; Rom. v. 1; Eph. ii. 8.

160. Can the righteousness on the ground of which a sinner is justified be increased?

Certainly not; for Christ completely finished the work which he came into the world to do, John xvii. 4; xix. 30; Heb. v. 9; xii. 2, &c.

161. Can the good works of the Christian be added to the righteousness of Christ in order to justification?

Certainly not; for we have no righteousness of our own, which God could regard as the basis, in any respect, of our justification, Job ix. 2, 3; xv. 14-16; Psalm cxxx. 3, 4; cxliii. 2; Prov. xx. 9; Eccles. vii. 20; Rom. vii. 18; Gal. v. 17, and it is distinctly asserted in Scripture, that sinners are justified by a righteousness which totally excludes all works of their own, Acts xiii. 39; Rom. iii. 20, 28; iv. 5, 6; x. 3; xi. 6, 35; Gal. ii. 16, 21; iii. 11; Phil. iii. 9; 2 Tim. i. 9; Tit. iii. 5, and is expressly said to be "the righteousness of ONE," and "the obedience of ONE," Rom. v. 18, 19, and that sinners are saved altogether

by the *free* mercy of God in Christ Jesus, and are indebted to his *grace* for all that they now have, or hope to receive hereafter, Rom. v. 21; vi. 23; 1 Cor. xv. 10; Eph. ii. 8; Phil. ii. 13; Tit. iii. 7.

162. Is the justification of the sinner *complete* when he believes in Christ?

Yes; the moment the sinner believes, he is then completely, and for ever, justified; for justification cannot be increased, or admit of degrees, John iv. 14; xiii. 10; xv. 3; Rom. viii. 1; Col. ii. 14; Heb. x. 16, 17; 1 John iii. 9.

153. Do good works precede or follow justification?

They follow as a necessary consequence, after the sinner has been completely justified by faith in Christ; for faith invariably works by love, and the justified believer is enabled by the Spirit which dwelleth in him, to follow after holiness and obedience to the commandments of Christ, John xiv. 15; Phil. ii. 13; Tit. iii. 8.

164. How do you shew that there cannot be any intrinsic merit in the works of a Christian?

*First*, It is impossible for any creature to merit any thing from his Creator. *Secondly*, So far from meriting, it is obvious that we cannot fulfil the obligations we are under to God. *Thirdly*, Our best performances, so far from possessing any merit, are polluted more or less by sin. *Fourthly*, We have no strength in ourselves, to do any thing of ourselves. *Fifthly*, Our services cannot be of any profit to God, so as to procure from him any reward on the principle of justice. *Sixthly*, There can be no proportion between our best services, and the blessings which God has promised, which there should be if the latter were given as the reward procured by the former.

165. Are not these principles confirmed by Scripture?

Yes; for, *first*, The apostle Paul says in 1 Cor. iv. 7. "Who maketh thee to differ? and what hast

thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" *Secondly*, In Rom. iii. 23, We read that "all have sinned and *come short of the glory of God.*" *Thirdly*, The prophet Isaiah says, in chap. lxiv. 6. "We are all as an unclean thing, and *all our righteousness is as filthy rags.*" *Fourthly*, We read in 2 Cor. iii. 5, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." *Fifthly*, We read in Job. xxii. 2, 3. "Can a man be profitable unto God? . . . Is it any pleasure to the Almighty that thou art righteous? Or, is it gain to him that thou makest thy ways perfect?" And in Job xxxv. 7, "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" *Sixthly*, It is evident that there can be no proportion between the best services of the Christian and the glory that God will confer on him, from the many descriptions which are given in Scripture of the future blessedness of the saints.

166. Can a sinner once justified, die in an unjustified state?

Such a supposition is contrary to the faithfulness of God; for, when he confers the grace of justification, he never afterwards withdraws it, but carries on the salvation of the justified person until he glorifies him, Rom. v. 9, 10; viii. 30-39; 1 Cor. i. 8; Phil. i. 6; 2 Thess. iii. 3; 2 Tim. iv. 18; 1 Peter i. 5.

167. Is it not said in Scripture, that God will reward his people?

Yes; but not because their works "*truly deserve eternal life,*" for "*eternal life is the gift of God through our Lord Jesus Christ,*" Rom. vi. 23. The reward which Christ will confer, is not *procured by merit,* but *given by grace,* Rom. iv. 4; xi. 6.

168. Does not the Church of Rome confound justification with regeneration and sanctification ?

Yes ; for regeneration may be defined very nearly in the terms of the fore-mentioned decrees on justification, as the reception of a new nature by a sinner ; and sanctification as the growth and increase of that nature, under the superintendence of the Holy Spirit ; whereas justification is altogether the act of God in his judicial capacity, implying a change of state and relationship, and not referring to any infusion of grace, or any change of a moral nature in the sinner.

169. What is the ultimate design of God in the justification and salvation of sinners ?

His great object is to magnify and display the riches of his free and sovereign *grace*, in the promotion of the everlasting happiness of his creatures, Rom. iii. 24 ; iv. 16 ; v. 20, 21 ; 2 Cor. iv. 15 ; Eph. i. 6, 7.

170. What is the duty of Protestants towards their Roman Catholic fellow-countrymen ?

To pray earnestly for their conversion, and to use every means within their reach of bringing them to an acknowledgement of the truth as it is in Jesus, Rom. x. 1-4.

171. What is the duty of Protestants in reference to themselves ?

To feel grateful to Almighty God for the blessings of the Reformation ; to adhere steadily to this principle, that **THE BIBLE, AND THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS** ; to study earnestly, with watchfulness and prayer, and reliance on the power of the Spirit, to adorn the doctrine of God our Saviour in all holy conversation and godliness. " Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

## APPENDIX.

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By the Œcumenical or General Councils, we are to understand those Assemblies of Bishops which have been held at different times, and have been supposed to represent the whole body of the Christian Church. The Romanists reckon eighteen, viz.

1. The First Council of Nice, A. D. 325.
2. The First Council of Constantinople, A. D. 381.
3. The Council of Ephesus, A. D. 431.
4. The Council of Chalcedon, A. D. 451.
5. The Second Council of Constantinople, A. D. 553.
6. The Third Council of Constantinople, A. D. 680.
7. The Second Council of Nice, A. D. 787.
8. The Fourth Council of Constantinople, A. D. 869.
9. The First Council of Lateran, in Rome, A. D. 1123.
10. The Second Council of Lateran, A. D. 1139.
11. The Third Council of Lateran, A. D. 1179.
12. The Fourth Council of Lateran, A. D. 1215.
13. The Council of Lyons, A. D. 1245.
14. The Second Council of Lyons, A. D. 1274.
15. The Council of Vienna, A. D. 1311.
16. The Council of Florence, A. D. 1439.
17. The Fifth Council of Lateran, A. D. 1512.
18. The Council of Trent, A. D. 1545.

Besides the above, there was a Council held at Constance, A. D. 1414, which condemned Huss, and Jerom of Prague to the flames, and denied the cup to the laity. This council is allowed to have the authority of a General Council with respect to its last sessions.

The CREED OF POPE PIUS IV. was drawn up by the order of the Council of Trent, as a concise formulary of the doctrines of the Church of Rome. It consists of twenty-four articles. The twelve first are the articles of the Nicene Creed, and need not be cited here. The twelve last are the additional doctrines which the Church of Rome has added to the original Catholic faith, viz.

13. I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observations and constitutions of the same church.

14. I do admit the Holy Scriptures in the same sense that Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them, and I will interpret them according to the unanimous sense of the Fathers.

15. I do profess and believe that there are seven sacraments of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every one, viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage; and that they do confer grace; and that of these, Baptism, Confirmation, and Orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in her solemn administration of the aforesaid sacraments.

16. I do embrace and receive all and every thing that hath been defined and declared, by the holy council of Trent, concerning original sin and justification.

17. I do also profess, that in the Mass, there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion, the Catholic Church calls Transubstantiation.

18. I confess, that under one kind only, whole and entire Christ, and a true sacrament is taken and received.

19. I do firmly believe that there is a Purgatory, and that the souls kept prisoners there, do receive help by the suffrages of the faithful.

20. I do likewise believe, that the saints reigning together with Christ, are to be worshipped and prayed to; and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

21. I do most firmly assert, that the images of Christ, of the Blessed Virgin, (the Mother of God,) and of other saints, ought to be had and retained, and due honour and veneration ought to be paid to them.



22. I do affirm, that the power of Indulgences was left by Christ in the church, and that the use of them is very beneficial to Christian people.

23. I do acknowledge the Holy Catholic and Apostolic Roman Church, to be the Mother and Mistress of all Churches, and I do promise and swear true obedience to the bishop of Rome, the successor of St Peter, the prince of the apostles, and vicar of Jesus Christ.

24. I do undoubtedly receive and profess all other things which have been delivered, defined, and declared, by the sacred canons, and Œcumenical Councils, and especially by the holy synod of Trent; and all other things contrary thereto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize.

This true catholic faith out of which none can be saved, which I now freely profess, and truly hold, I promise, vow, and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office. So help me God, and these holy gospels of God."

The unscriptural absurdities of this creed are enormous. The 14th article speaks of interpreting Scripture "in the same sense that the church does," though the Church of Rome has never yet propounded or sanctioned any interpretation of Scripture whatever! And it speaks of "the unanimous sense of the Fathers," whilst it is well known to all controversialists, that the writings of the Fathers are full of inconsistencies and contradictions, which render it absurd to regard them as *authorities* upon matters of faith. The 15th article teaches, that there are seven sacraments, whereas Christ has established only two, and it represents them as necessarily conferring grace, and teaches that there are some things necessary for the salvation of some men, which are not necessary for others, contrary to the uniform doctrine of Scripture, that there is one way of salvation for all—faith in the finished work of the Lord Jesus Christ. The remaining articles contain statements of doctrines equally unscriptural, which have been considered in the foregoing Catechism, and the conclusion teaches the doctrine of exclusive salvation, or, that there

is no salvation for those who do not hold the sentiments of the Church of Rome. To this declaration, however, we say, "let God be true, and every man a liar."

## II.

THE Bishop of Rome is more generally called the **POPE**, a word derived from the Greek, signifying Father. It was originally given as a title to all bishops, but at the end of the eleventh century, Gregory VIII. in a council held at Rome, ordered that the title should be given exclusively to the bishop of Rome. Amongst the Popes were some of the most infamous and execrable characters that ever disgraced humanity. The names of John XIII. Alexander III., Julius III., Gregory VII., John XVIII., Urban VI., John XXIII., Julius II., Alexander VI., Benedict IX., will ever remain on history, as proofs of the awful extent of villany and crime of which man is capable. Never was the total depravity of our fallen nature more conspicuously manifested than in the character and conduct of many of the Roman Pontiffs. Baronius, a Roman Catholic writer, calls John XV. "a thief and a robber;" and speaking of the character of the Popes during the ninth and tenth centuries, he says,—“What then was the face of the Roman church! How most foul, when powerful and vile strumpets domineered in Rome, by whose will the Sees were changed, and Bishoprics given away! and what is most horrible, and scarcely to be related, their lovers, pseudo Popes, were thrust violently into Peter's chair.”

Roman Catholic controversialists are in the habit of objecting against us, that Luther, and the other Reformers, were men of bad character. We answer this by denying the charge. Admitting, however, that there were blemishes in the characters of the Reformers, as there always are in the very best of men, who shall venture to compare them with any of the above mentioned persons, who were a disgrace to the very name of man? Whatever faults the Reformers possessed, were chiefly acquired in the Church of Rome, where they had imbibed their early prejudices and impressions.

The titles and prerogatives assumed by the bishops of Rome, are most extravagant. He is styled, "His Holiness," "Christ's Vicar on Earth," "God's Vicegerent,"

“Priest of the World,” “Most Holy Father,” “Our Lord God the Pope.” He claims sovereign pre-eminence<sup>e</sup> over all other authorities, ecclesiastical or civil. Pope Urban II. in the eleventh century, used language to the following effect, in reference to temporal princes:—“It is a thing abominable that the hands of those who created God their Creator, in virtue of their character, should be bound to the ignominy of being drudges to those who are night and day polluted with filthy and dishonest dealings.” Zachary took the kingdom of France from Childeric III. and gave it to Pepin the mayor of his palace, in the eighth century, and by order of the Usurper Boniface, crowned him. Gregory VII., commonly called Hildebrand, excommunicated Henry IV., emperor of Germany, and absolved his subjects from their oaths of allegiance to him. Pope Adrian IV. compelled the Emperor Frederic Barbarossa, to hold his stirrup when he mounted his horse. And Pius V. published a Bull, for the purpose of depriving Queen Elizabeth of her dominions—it runs thus, “He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy apostolic church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman Pontiff, successor of St Peter, to be governed with a plenitude of power. This one he hath constituted prince over all nations, and all kingdoms, that he might pluck up and destroy, dissipate and ruin, plant and build.” He afterwards declares, that he “thereby deprives the Queen of all her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever; and absolves all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath of allegiance, and all duty whatsoever in regard of dominion, fidelity, and obedience.” This is the person whose royalties, rights, honours, and privileges,” every Roman Catholic Bishop swears that he will “preserve, defend, increase, and advance.”

### III.

NONE exposes the pretensions of the Church of Rome to infallibility in a more ridiculous light, than the fact that it has never yet been authoritatively, much less infallibly, decided where that peculiar distinction reside.

Some say that the Pope, when speaking, *ex cathedra*, is infallible; others deny this, and assert the infallibility of general councils; others again argue that general councils are not infallible, unless they have received the approbation of the Pope, and others argue that infallibility is lodged only in the church universal. 1. The opinion that the Pope is infallible, was maintained principally by the Jesuits. But this is easily refuted. Several of the Popes have actually erred. Adrian VI. declared that Popes were fallible. In this he was either right or wrong; in either case the question of the fallibility of Popes is decided. Stephen VI. annulled the decrees of Formosius I. John X. annulled those of Stephen, and restored those of Formosius. Again, Popes have contradicted themselves, as in the case of Martin V. who confirmed the decree of the council of Constance, which placed a general council above the Pope, and yet he afterwards published a Bull forbidding all appeals from the Pope to a general council. Again, Popes have embraced heresy, as in the case of Liberius, who, according to Athanasius, adopted Arianism. Honorius defended the heresy of the Monothelites, and was condemned by three general councils, which were all confirmed by the Pope. John XXIII. was accused by the council of Constance of heresy and schism; and Pope Gelasius condemned communion in one kind as sacrilegious, though this has been subsequently established by the Council of Trent. These, not to adduce innumerable other instances, ought to determine the question of the infallibility of the Pope.

2. The opinion that infallibility resides in a general council, is equally untenable, for how can it be shewn that a number of *fallible* men can make up an *infallible* company? Besides, if the first general council was not held until the year 325, at Nice, there was no infallible tribunal in the church until that time. But the most important question connected with this opinion is,—What constitutes a General Council? From whence does it derive its authority? for it should be clearly understood, that the selection of eighteen, out of the many assemblies of ecclesiastics which have occurred at different times, has been made upon principles totally *arbitrary* and *undefined*.

3. The third opinion that a council, with a Pope at its head, is infallible, is equally arbitrary. For where was

this criterion ascertained? Upon what *independently infallible* authority does it rest? Or, is it merely an opinion resting upon the supposition or imagination of fallible men? Is it not as rational to argue that two cyphers make one unit, as to argue that two fallibles make one infallible? unless we have been for centuries in error, in not extending the principle that two negatives make an affirmative to subjects of a *metaphysical* kind! And again, on this principle, instead of a *perpetual infallible judge of controversies*, infallibility has only existed *occasionally*, and after long intervals! And since the Council of Trent, there has been no infallible tribunal in existence! If this opinion were true, how desirable that the present Pope should summon another General Council, in order to give the world infallible information, as to the character of the many religious opinions which prevail and threaten the very existence of the Church of Rome!

4. The last opinion, that infallibility resides in the church universal, so that when the decrees of Popes and councils are received and submitted to, they then become infallibly true, is equally absurd, for this opinion will either transfer the infallibility from the *governors* to the *governed*, or set it aside altogether, as the reception of the decrees of Popes and councils by the universal church, could be sufficiently accounted for by the prevalent opinions held as to the *authority* and *supremacy* of Popes and councils, without introducing the question of *infallibility* at all. The mere fact that decrees are submitted to, cannot prove them to be infallibly true, but merely that the power of those who have published them is generally recognised.

Where then is infallibility to be found? Let this question be decided; and let the advocate of the Church of Rome remember that this claim can not be substantiated merely by *moral reasoning*, as the foundation should not be weaker than the superstructure. *Nothing but infallible evidence can support a claim to infallibility.* In the meantime, we cannot but regard the idea of an infallible church, to be a device of Satan, to draw away the attention of men from the only infallible guide which Christ has promised to his people—the Holy Spirit speaking in his word, and thereby teaching the believer all things, and leading him into all truth.

## IV.

IT is remarkable that the principal heresies have originated with priests and bishops, and not with the laity. The Novatian Heresy was invented by a priest of Rome: the Donatist, by two priests: the Arian, by Arius, a presbyter of the church of Alexandria: the Pelagian by Pelagius, a Monk: the Nestorian, by Nestorius, the bishop of Constantinople: the Eutychian, by Eutychius, who was abbot of a monastery at Constantinople: the Eunomian, by a bishop: and *Protestantism*, which is no doubt the worst of all heresies in the estimation of the Church of Rome, originated with an Augustinian Monk, consequently, if the exercise of private judgment should be interdicted on the ground of its being abused, the bishops of the Church of Rome should never have been allowed to assemble in General Councils, in order to deliberate on matters connected with religion.

## V.

IT is asserted by Baronius, and other Roman Catholic writers, that Peter came to Rome in the second year of Claudius Cæsar, A.D. 42, and sat in the Episcopal Chair twenty-five years. But this story is extremely improbable, for the following reasons:—

It is not likely that Peter's name would have been omitted by Paul, in the 16th chapter of his Epistle to the Romans, in which he sends salutations to the Brethren.

Nor is it likely that Paul, writing from Rome to the Philippians, should say of Timothy in chap. ii. 20. "I have no man like-minded to him that will faithfully care for your state," if Peter had been in Rome.

Nor is it likely, that when writing to the Colossians from Rome, he should say in chap. iv. 11. after mentioning a list of persons amongst whom Peter's name does not occur, "these *only* are my fellow-workers unto the kingdom of God, which have been a comfort unto me."

Nor is it likely that in writing his 2nd Epistle to Timothy, also from Rome, he should expressly say in chap. iv. 11. "Only Luke is with me," if Peter had been there.

Nor is it likely that Peter would have neglected and forsaken Paul, in the manner alluded to in 2 Tim. iv. 16, "At my first answer, no man stood with me, but all men forsook me."

The writings of the first century are also as silent as Scripture upon this question.

It would have been a much more plausible expedient for the Church of Rome to have pretended to derive her supremacy and authority from the Apostle Paul, to whom was committed the gospel of the uncircumcision, Gal. ii. 7. and to whom was entrusted "the care of all the churches," 2 Cor. ii. 28. than from the Apostle Peter, whose *errors* and *failings*, only, seem to have been inherited by the Roman Pontiffs.

## VI.

For the first six centuries, the Bishops of Rome had no jurisdiction beyond the limits of their own immediate diocese; and this is evident from the fact, that in the first General Council, held at Nice in 325, summoned by the emperor, the bishops of Alexandria and Antioch were declared to have, *according to custom*, the same authority over the churches subordinate to them, that the bishops of Rome had over those that lay about that city; and in the sixth century, when John, the bishop of Constantinople, assumed to himself the title of Universal Bishop, Pelagius II. and Gregory I. both bishops of Rome, protested against him. The language of Pelagius is as follows:—

"Regard not the name of universality, which John has unlawfully usurped to himself, for let no one of the patriarchs ever use this so profane appellation. You may well estimate what mischief may be expected rapidly to follow, when even among priests, such perverted beginnings break forth. For he is near respecting whom it is written: he himself is king over all the sons of pride."

The language of Gregory, who succeeded Pelagius, is as follows:—

"My fellow Priest, John, attempts to be called the Universal Bishop. I am compelled to exclaim,—O times! O manners! Priests seek to themselves names of vanity, and glory in new and profane appellations. Do I in this matter defend only my own proper cause? Do I vindicate an injury specially offered to myself? Do I not rather take up the cause of God omnipotent, and the cause of the Church Universal? Far from the very hearts of Christians be that very name of blasphemy, in which the

honour of all priests is taken away, while it is madly arrogated to himself by a single individual." And, again, "No one of my predecessors ever consented to use this so profane appellation; for if a single patriarch be styled universal, the name of patriarch is derogated from the others. But far, very far, be it from a Christian mind, that any person should wish to snatch to himself a title whence he may seem, even in any the very smallest degree, to diminish the honour of his brethren." And, again, "To consent to the adoption of that wicked appellation is nothing less than to apostatise from the faith." And, again, "I indeed confidently assert, that whosoever either calls himself, or desires to be called, Universal priest, that person, in his vain elation, is the precursor of Antichrist, because through his pride, he exalts himself above the others." No Protestant could have spoken in stronger terms against the supremacy of the Pope, than these two bishops of Rome.

## VII.

THE first formal prohibition of the free use of the Scriptures, was published by the Synod of Toulouse, held in the year 1229, and caused by the preaching of the Waldenses, which alarmed the Church of Rome: it is as follows:—

"We prohibit also the permitting of the laity to have the books of the Old or New Testament, unless any one should wish from a feeling of devotion to have a Psalter or Breviary, for divine service, or the hours of the Blessed Virgin. But we strictly forbid them to have the above-mentioned books in the Vulgar Tongue."

The hostility of the Church of Rome to the Word of God, is as strong in the present day as ever it was. This will appear at once from the following extracts:—

Extract from the Encyclical Letter of Pope Leo X, dated 3rd May 1524.

"It is no secret to you, Venerable Brethren, that a certain Society, vulgarly called the BIBLE SOCIETY, is audaciously spreading itself throughout the world. After despising the Traditions of the Holy Fathers, and in opposition to the well known decree of the Council of Trent, this Society has collected all its forces, and directs every means to one object—to the *translation*, or rather to the



perversion of the Bible into the vernacular languages of all nations! From this fact, there is strong ground of fear, lest, as in some instances already known, so likewise in the rest, through a perverse interpretation, there be framed out of the gospel of Christ, a gospel of man, or, what is worse, a GOSPEL OF THE DEVIL."

The letter then gives the following advice:—

"We also, Venerable Brethren, conformably to our apostolical duty, exhort you diligently to occupy yourselves, by all means, to turn away your flock from these DEADLY PASTURES."

Extracts from the Circular Address of the Pope, to the Irish Prelates, dated 18th September 1819, on the subject of Bible Schools, &c.

"The prediction of our Lord Jesus Christ in the parable of the sower, that sowed good seed in his field, but while people slept, his enemy came and sowed tares upon the wheat, is, to the very great injury of the Catholic faith, seen verified in these our own days, particularly in Ireland, for information has reached the ears of the Sacred College, that "Bible Schools," supported by the funds of the A Catholics, have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments, and even gifts of the masters, and infected with the fatal poison of false doctrines."

"It is further stated that the directors of these schools, are, generally speaking, Methodists, who introduce Bibles, translated into English by the Bible Society, and propt up by errors with the sole views of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith." The address then proceeds to recommend the establishment of schools by Roman Catholics, wherein "salutary instructions may be imparted to the paupers and illiterate country persons."

Every one must smile when he reads the foregoing address, in which it is formally alleged by the Pope, who is supposed by many to be infallible, that the Protestant version of the Scriptures has been translated by the Bible Society!

## VIII.

THE Church of Rome boasts much of unity amongst her

members, but there are sects and divisions within her community, as much as without it. The Jesuits and Jansenists differ upon the subject of Predestination. The Dominicans and Franciscans, about the immaculate conception of the Virgin Mary. There are also controversies amongst her members, as to the infallibility of the Pope, and other matters of equal importance. Popes have anathematised the principles and decrees of their predecessors, and councils have enacted in complete violation of the decrees of preceding councils. There may be a *visible and artificial uniformity* amongst the members of the Church of Rome in general, resulting from the use of the same ritual, and the observance of the same ceremonies, and a blind and mechanical submission to one common authority, but this is not to be confounded with that "*unity of Spirit,*" which can only exist as the result of *inquiry and conviction.* The unity of which the Church of Rome makes her boast, is nothing more than a wholesale and negligent acquiescence in the assumed control of that church, which is yielded by her members from accident, prejudice, custom, or force, and which demands the total suppression of their private judgments, which is, in fact, an *uniformity of ignorance,* and not a *unity of sentiment.* The following is an admirable instance of this implicit faith which the Church of Rome extorts, which has been commended by Roman Catholic controversialists, as worthy of a true and faithful son of the church. A poor and ignorant collier, when asked what he believed? answered, "I believe what the church believes." The other rejoined, "What then does the church believe?" He replied at once, "The church believes what I believe." The other, in order if possible to bring him to something more explicit, once more inquired, "Tell me then, I pray you, what is it which you and the church both believe?" The only answer given to this question was, "Why, Sir, the church and I both believe the same thing."

## IX.

THE members of the Church of Rome pay the same idolatrous adoration to the cross, which the Israelites did to the brazen serpent. They say that *Latria*, the highest order of religious worship, is due to it. On the Festival of the Exaltation of the Holy Cross, on the 14th Sep-

tember, the following prayers are addressed to it, which are taken from the Roman Breviary, reformed according to a decree of the Council of Trent, and ratified by four Popes, and from the Roman Missal :—

“ O cross, only hope, hail,  
In this glory of thy triumph  
Give an increase of grace to the pious,  
And blot out the crimes of the guilty.”

“ O cross, more splendid than the stars, illustrious to the world, much beloved by men, more holy than all things: who alone wast worthy to bear the treasure of the world, sweet wood, sweet nails, bearing a sweet burden, save this present multitude assembled this day in thy praise.”

On November the 30th, the Feast of St Andrew the apostle, the following prayer is addressed to the cross :—

“ O good cross, who hast obtained comeliness and beauty from the Lord's limbs, receive me from men, and restore me to my master.”

If the foregoing extracts are not proofs that the Church of Rome is guilty of idolatry in the worship she pays to images, it would be impossible to substantiate the charge of idolatry against the heathen.

## X.

THE conformity of the Romish religion with Paganism, is observable in many particulars, but in nothing more than in the homage which her members pay to those whom she regards as saints. These are as numerous as the gods and goddesses of ancient Rome. They have tutelary saints who are said to preside over different countries, and to extend their protection to persons in different circumstances and situations. St Christopher and St Clement are said to preside over the sea; St Anthony, over inflammations; St Petronilla is applied to for the cure of the ague; St Sigismund for fevers; St Margarita for assistance in child-bearing; St Roch, for the plague, and infectious disorders; St Cornelius is said to cure the falling-sickness; St Apollonia, the tooth-ache; St Nicholas and St Gregory are the tutelary saints of scholars, and St Luke, of painters.

Many of the reputed saints in the Romish Calendar

never existed ! Others, again, were canonized who had been guilty of notorious crimes, a remarkable example of which we have in the case of Thomas à Becket of Canterbury, whose merit was, that he asserted the right of all ecclesiastics to exemption from the authority of the secular power. For this he was enrolled amongst the saints by the Pope, two or three years after his death. His shrine was the richest in all England. The three greatest altars in Christ Church in Canterbury, were those of Christ, the Virgin Mary, and St Thomas à Becket. In one year, there was offered at Christ's altar the sum of £3, 2s. 6d. ; at the Virgin's, £63, 5s. 6d. ; but at St Thomas', £832, 13s. 3d. ; the next year there was nothing offered at Christ's altar, only £4, 1s. 8d. at the Virgin's, whereas there was £954, 6s. 3d. offered at the shrine of Becket.

The alleged virtues for which many of the Romish saints have been canonized, should more properly be regarded as the frantic absurdities of madmen. As a specimen, we subjoin what is called a summary of the virtues of Alphonso Maria, of Liguria, as related by a Roman Cardinal :—

“ I know for certainty that this servant of God constantly scourged himself unbloodily and bloodily, and besides the unbloody scourgings enjoined by his rule, he was wont to punish himself every day in the morning before the usual hours of rising, and in the evening, after the signal for repose. On Saturdays, he scourged himself until the blood flowed. . . . . I know that this servant of God macerated his body also with hair-cloth with sharp points in it, and with chains as well on the arms as on the legs, which he carried with him till dinner time, and these for the most part were so armed with sharp points, that they filled with horror all who ever saw them. I have heard say also, that he had a dress filled with a coat-of-mail with iron points ; that he had bandages of camel's hair ; and other instruments of penance were casually seen by me, and by others of my companions, notwithstanding his zealous and circumspect secrecy. Of a similar kind was his extreme mortification in sleeping upon two planks covered with a sack, with a little straw in it, so that it appeared a hard stone. I frequently also heard say that he slept during his few hours with a large stone hung on, and tied to his feet. I well remember that he never shaved himself,

when he was with us, with a razor, but only by little and little, he did it with pincers, and he caused his assistant friar to make his clerical crown with the same pincers."

This wretched man, who seems to have been better acquainted with the fanaticism of the Hindoos, than with the principles of the Christian religion, was canonized so recently as the year 1830; so that the Church of Rome in the nineteenth century, entertains the same opinions as to the absurd qualifications which entitle a man to be registered amongst her reputed saints, as she ever did in the days of her worst and darkest ascendancy.

## XI.

WE here subjoin some specimens of Prayers addressed to saints, from the Books of Devotion used by Members of the Church of Rome.

On the Festival of St Nicholas, the 6th December, the following prayer is used:—

"O God, who by innumerable miracles, hast honoured blessed Nicholas the Bishop, grant, we beseech thee, that *by his merits and intercession*, we may be delivered from eternal flames."

On the Festival of St Francis de Sales, the 29th January, the following prayer is used:—

"O God, who for the salvation of souls, was pleased that blessed Francis, thy Confessor and Bishop, should become *all to all*, mercifully grant, that being plentifully enriched with the sweetness of thy charity, by following his directions, and by the help of *his merits*, we may obtain life everlasting."

In the English Missal there is the following prayer for the 19th May, the festival of St Dunstan:—

"O God, who hast translated the Bishop Dunstan, *thy High Priest*, to thy heavenly kingdom, grant that we, by his glorious merits, may pass from hence to never-ending joys."

The following prayer is addressed to St Anne, the Mother of the Virgin Mary:—

"O Great Saint, in honour of God's regarding and exalting thee in his eternity, to those most high and sublime estates, of *Mother of the Mother of God, and Grandmother of Jesus*, in adoration of all the virtues of thy life, and of the last breath in which thou gavest up thy spirit, in the state

of great grace consummated in the hand of your grandson, and your Lord, in homage of the right and power which you had of Mother over your Daughter, and of Grandmother over her Son, and of their submission and reverence which they render to thee, we pray," &c.

The following prayer is in honour of St Scholastica:—

“O God, who to recommend to us innocence of life, was pleased to let the soul of thy blessed virgin, St Scholastica, *ascend to heaven in shape of a dove*: grant, that by her-prayers and merits, we may lead innocent lives here, and ascend to eternal joys hereafter.”

The following is used at the consecration of a crucifix:—

“We beseech thee, O Lord, Holy Father, Almighty, everlasting God, that thou wouldst vouchsafe to bless this wood of thy cross, that it may be a healthful remedy to mankind, a strengthener of faith, increase of good works, redemption of souls, a comfort, protection, and defence against the cruelties of our enemies.”

## XII.

THE honour which the Church of Rome pays to the Virgin Mary, is of the most idolatrous kind. She is styled the “Holy Mother of God,”—“Mother of our Creator,”—“Most Powerful,”—“Mirror of Justice,”—“Ark of the Covenant,”—“Morning Star,”—“Refuge of Sinners,” and, in short, the principal titles which the Scriptures appropriate to the Lord Jesus Christ, are given to her in the Prayer-Books of the Church of Rome. The Roman Breviaries, the offices of the Blessed Virgin, and our Lady’s Psalter, will supply plentiful instances. Our Lady’s Psalter is a sort of parody or burlesque of the Psalms of David, altered by omitting the name of *Lord*, and inserting the name of *Lady* in stead, so as to refer to her the ascriptions of homage addressed by David to Jehovah. In the Litany of the blessed Virgin, the following prayer is found:—“We fly to thy patronage, Oh holy Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O thou ever glorious and Blessed Virgin.” Many Roman Catholics argue for the *immaculate conception* of the Virgin Mary, or that she was born free from original sin; and her *assumption*, or miraculous translation into heaven is regularly celebrated on the 15th August!

## XIII.

THE profitable and lucrative nature of the doctrine of Purgatory, may be easily judged from the number of legacies which have been left from time to time to the Priesthood of the Church of Rome, for saying masses for the dead, in order to shorten the period of Purgatorial suffering. But who will believe, that in the year 1813, a Joint Stock Company was formed in the city of Dublin, under the designation of the "PURGATORIAN SOCIETY," for the purpose of raising subscriptions amongst its members, to have their relations and friends in Purgatory prayed for! The following is an abstract of some of the Rules:—

I. The Institution to be regulated by the Superior, Rector, and six of the Members, who compose the office for the dead, who shall attend on every Wednesday night, to recite with devotion and attention the office for the dead.

II. Every Catholic wishing to contribute to the relief of the suffering souls in Purgatory, to pay *one penny* per week.

III. A Mass to be offered up on the first Monday of every month in the parish chapel of St James', for the spiritual and temporal welfare of the Subscribers.

V. Each Subscriber to purchase a copy of the rules, and the money arising from the weekly Subscriptions shall be paid to the *most necessitated clergymen, who shall be required to give receipts for what they are paid.*

VI. Each Subscriber shall be entitled to an office at the time of his death—another at the expiration of a month, and one at the end of twelve months. The benefit of Masses which shall be procured by the Subscriptions, shall be extended to their relations and friends, in the following order:—Fathers, Mothers, Brothers, Sisters, Uncles, Aunts, and if married, Husbands, Wives, and Children.

VII. Every Superior shall, on his death, be entitled to three Masses, every Rector to two, and every Subscriber to one, provided he shall have died a natural death, *been a Subscriber for six months, and been clear of all dues at the time of his death.*

IX. The Superior shall, on every All Soul's Day, advance to the Parish Priest, whatever sum is necessary for obtaining insertion in the Mortality List of the Altar.

Subscriptions received in the Chapel, on every Wednesday Evening, &c.

On reading this document, we are naturally disposed to ask, Is it possible that the priests of St James' Chapel, Dublin, and others, believe that the relations and friends of their parishioners are suffering indescribable agonies in the fire of Purgatory, when a few prayers offered up by them could relieve them, and yet that they will not say these Prayers or Masses until they are *regularly paid for them*! If they have the power, as they allege, of praying souls out of this state of torture, Why do they not do it? What answer can be given to this, except that money is not coming in as rapidly as they could wish! What a pity that such a society as the fore-mentioned should not be established in every parish in the kingdom, for, though its efficacy in effecting the *avowed* object of shortening the duration of Purgatorial sufferings, might probably be questioned by many, no person could possibly question the efficacy of such a mode, working on the ignorance of the people, of relieving the "*necessitated* clergymen" of the Church of Rome!

#### XIV.

THE custom of granting Indulgences, or Letters of Pardon, has prevailed in the Church of Rome for many hundred years. It first commenced by Bishops granting a remission of ecclesiastical penalties within their own dioceses. As large sums of money were collected in this way, the Pope soon monopolized the traffic to himself, and issued Indulgences, not only from church censures and penalties, but also from punishment in the other world.

The "Tax of the Sacred Roman Chancery," specifies the following sums to be paid for absolution for the annexed crimes:—

For Stealing Holy Things out of a consecrated place,	£ 0 10 6
For a Layman Murdering a Layman,	0 7 6
For Murdering Father, Mother, Wife, or Sister,	0 10 6
For laying violent hands on a Clergyman, without drawing blood,	0 10 6
For a Priest keeping a Concubine,	0 10 6
For him that Burns his Neighbour's House,	0 12 0
For him that forgeth the Pope's hand,	1 7 0
For him that forgeth Letters Apostolical,	1 7 0
For a King going to the Holy Sepulchre without License,	7 10 0

About the same time that this book was printed and sold at Rome, Pope Leo X. published a bull granting pardon of sin and eternal salvation to such persons as should *purchase* Indulgences. Tetzel was the chief agent



for selling them, and he and others who were joined with him, extolled the benefits of these indulgences in the most revolting manner. "If," said they, "any one purchases Letters of Indulgences, his soul may rest secure with respect to its salvation. The souls in Purgatory, for whose redemption Indulgences are purchased, as soon as the money tinkles in the chest, escape from torment, and ascend to heaven. The efficacy of Indulgences is so great, that the most heinous sins may be remitted and expiated by them, and the person freed both from punishment and guilt. Lo! the heavens are opened; if you enter not now, when will you enter? For twelve-pence, you may redeem the soul of your father out of Purgatory, and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it in order to purchase such benefits."

The following is the form used by Tetzel in granting absolution: "May our Lord Jesus Christ have mercy on thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred, and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the Holy See; and as far as the Keys of the Holy Church extend, I remit to you all punishment which you deserve in Purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at Baptism, so that when you die, the gates of punishment may be shut, and the gates of paradise of delight shall be opened, and if you shall not die at this present, this grace shall remain in full force when you are at the point of death." These forms Tetzel signed with his own hand, and he boasted, that by the grants of such Indulgences, he had saved more souls than St Peter had done by his preaching.

The following extract, on the subject of Indulgences is taken from, "The Directory, or Order of Performing the Divine Offices, and of Celebrating the Holy Masses for the year 1827, according to the rites of the Holy Roman

Church," published for the use of the Secular Clergy of Ireland, by order of the Most Reverend Doctor Murray, R. C. Archbishop of Dublin:—" To excite, and the more increase the devotion of the faithful in the catholic world, an INDULGENCE of three hundred days is perpetually granted to all who devoutly, and with a contrite heart, shall repeat the three following verses, or ejaculatory prayers, translated from the Italian, into the vernacular idiom,—

JESUS, MARY, JOSEPH, I offer you my heart and soul.

JESUS, MARY, JOSEPH, assist me in my last agony.

JESUS, MARY, JOSEPH, may I breathe forth my soul in eternal peace."

In the year 1809, Dr Moylan of Cork, procured from Rome, a bull, which he published in a Pastoral Letter in 1813, in which the Pope, Pius VII. grants a Plenary Indulgence to all " who, after assisting, at least eight times, at the holy exercises of the mission in the New Cathedral of Cork, shall confess his or her sins with due contrition, and approach unto the holy communion, and devoutly visit the New Cathedral Chapel, and there offer up pious and fervent prayers for the propagation of the Holy Catholic Faith," and in the course of this letter, Dr Moylan says,—*" The ministers of Jesus Christ invested with his authority, animated with his Spirit, expect you with a holy impatience, ready to ease you of that heavy burden of sin, under which you have so long laboured. Were your sins as red as scarlet, by the grace of the absolution and application of this Plenary Indulgence, your souls shall become white as snow.*

The following is extracted from the Christian Doctrine for the use of the Diocese of Limerick, by the Right Rev. Dr Young, and reprinted under the sanction of the Right Rev. Dr Tuohy:—

What is the foundation of Indulgences?

The superabundant satisfaction of Christ and his saints, by which the virtue of the Communion of Saints is applicable to any one in a state of grace, who may be indebted to God's justice.

What do you mean by doing an action well?

I mean the doing it so, or in such a manner, that God may have no cause to find fault with it.

Are good actions of any other benefit to a Christian, besides making him virtuous?

Yes; for, moreover, every good action is meritorious, impetratory, and satisfactory.

What do you mean by a good action being meritorious?

I mean that it deserves to be rewarded by God.

What do you mean by its being impetratory?

I mean that it claims and solicits God's grace, and a continuance and increase of it.

What do you mean by its being satisfactory?

I mean that it is *capable of atoning for the punishment due to sin.*

Can a good action be of any service to any other besides the doer:

Yes; in consequence of the communion of saints.

How so?

By a good action, *one may impetrate and satisfy for others as well as himself.*

The traffic of Indulgences and Pardons has been carried on in latter times:—

“ For in the year 1709, a Bristol Privateer captured a vessel from Spain, on her passage from America, which had on board upwards of three millions of these Bulls of Indulgence, which were to be sold to the people in America at various prices, from twenty-pence for the poor, so high as £11 for the rich; and Captain Dampier told Bishop Burnet that they were so numerous, that his sailors used them in careening the ship.”

“ In the year 1800, a Spanish ship from Europe, was captured near the coast of South America, by Admiral Harvey, then captain of the Southampton Frigate. There were on board large bales of paper valued in her books at £7500. It was a matter of surprise to him to see them rated so high, and to hear the master of the captured vessel speak of them with great admiration: he examined them, and found them all filled with large sheets of paper, printed, some in Spanish, and some in Latin, but all sealed with the seals of Ecclesiastical Courts in Spain or at Rome. These were Indulgences or Pardons, for various sins mentioned in the Catholic Rubric, and the price, which varied from half-a-dollar to seven dollars, was marked upon each. They had been bought in Spain, and were intended for sale in South America. At Tortola, some Dutch merchants bought the whole for £200, with the hope of being able to smuggle them among the Spaniards in America.”

*We here subjoin a Catalogue of Books on the Roman Catholic Controversy, for the benefit of those who may desire to enter more fully into the subject.*

Barrow on Papal Supremacy.  
 Cunningham's Apostacy of the Church of Rome.  
 The Protestant Layman; by James Stuart, L.L.D.  
 Faber's Difficulties of Romanism.  
 Fletcher's Lectures on the Roman Catholic Religion.  
 Willett's Synopsis Papismi.  
 The Protestant, by M<sup>r</sup> Gavin of Glasgow.  
 The Preservative against Popery.  
 Poole's Nullity of the Romish Faith.  
 ——— Dialogue.  
 Hamilton's Tracts.  
 The Salter's Hall Sermons.  
 Burnet on the Thirty-Nine Articles.  
 Keary's View of Papal and Conciliar Infallibility.  
 Edgar's Variations of Popery.  
 Leslie's Case Stated, edited by the Rev. C. H. Terrot.  
 Socker's Sermons against Popery.  
 Maturin's Sermons against Popery.  
 Townsend's Accusations of History against the Church of Rome.  
 Platina's Lives of the Popes.  
 Jewell's Apology.  
 Power's History of the Popes.  
 Smith's Errors of the Church of Rome detected.  
 Bonnett's View of the Whole System of Popery.  
 Dr Phillpot's (Bishop of Exeter) Letters.  
 Truth and Error Contrasted, by the Rev. R. M'Ghee.  
 Chillingworth's Religion of Protestants.  
 Usher's Answer to a Challenge, by a Jesuit.  
 Craig's Refutation of Popery.  
 Grier's Answer to Milner, and to Ward's Errata.  
 Southey's Book of the Church.  
 Essays on Romanism, by the Author of "Essays on the Church."

*The Leading Standard Works used by Roman Catholics,  
 are as follows:—*

Bellarmino's Disputations.  
 Bossuet's Exposition of the Catholic Faith.  
 Gother's Papist Represented and Misrepresented.  
 Milner's End of Controversy.  
 De la Hogue de Ecclesia Christi.  
 Challoner's Grounds of the Old Religion.  
 Ward's Errata of the Protestant Bible.  
 Butler's Historical Memoirs.  
 Deus' Theology.

THE END.







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